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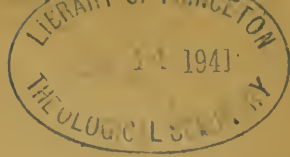
PRINCETON, N. J.

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A History of the Presbytery
of Kittanning of the







History of the Presbytery of Middlebury,

with its churches and schools.

The Church.

~~~~~

"Oh, where ~~are~~ <sup>placese long and fair</sup> kings and empires now

Of old that went and came?

But, Lord, thy Church is praying yet,

A thousand years the same.

We mark her goodly battlements

And her foundations strong:

We hear within the solemn voice

Of her unending song.

For not like kingdoms of the world

Thy holy Church, O, God!

Though earthquake shocks are threatening her,

And tempests are abroad.

Unshaken as eternal hills,

Immovable she stands,

A mountain that shall fill the earth,

A house not made by hands."



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## PREFATORY NOTES.



The following compilation was undertaken by the Presbytery in compliance with a suggestion made by the General Assembly in 1886, that in view of the Assembly's Centennial to be celebrated at the meeting in 1888, "Churches, Presbyteries and Synods which have not recently done so, arrange for the collection and publication of the facts of their history." Presbytery at its meeting October 13th, 1886, referred this suggestion or request to its Permanent Committee on History, consisting of Rev. A. Donaldson, D. D., D. H. Sloan and D. Hall, D. D. To this committee, and with reference to this special work entrusted to them, Rev. S. W. Miller, D. D., was added June 29th, 1887. This committee offered a report October 12th, 1887, which was adopted, setting forth the features deemed desirable in the contemplated work, and containing suggestions to pastors, sessions, or other persons preparing histories of churches, so as to secure, as far as possible, uniformity of method and of matter.

It has not been the object of the writers of the historical sketches herein contained to philosophize or moralize, to indulge in extended reflections, or to supply the full local and personal details that often constitute the chief charm of history, but rather to make note in order of such leading facts as are most worthy of record and remembrance. One of the suggestions of the Presbytery to all writers was that they confine themselves chiefly to "essential facts," and that these be "tersely" stated. Some of the writers construed this suggestion more strictly than others, and it therefore happens that some of the histories of churches and schools are

relatively more brief than they would have been if all had come from the same pen. On the other hand, the greater comparative length of some of the histories, in most or all cases, finds its justification in the age of the churches or schools and the relatively larger number of facts to be recorded. It is also to be remembered that these older churches stand as mothers to others that have grown out of them or sprung up around them, and their history is to be regarded as the antecedent history of the younger organizations.

It is proper to be remarked that the following pages, or many of them, afford illustration of the fact that some men labor and other men enter into their labors. Of some of the churches previous histories had been prepared, and in a few cases published. Especially in 1876, the Centennial year of this union of States, many pastors acting on the suggestion of the General Assembly, had prepared and delivered historical discourses, and of these the following were on file in the hands of the Stated Clerk of Presbytery, viz.: Elder's Ridge and West Lebanon, by Rev. A. Donaldson, D. D.; Glade Run, by Rev. G. W. Mechlin, D. D.; Ebenezer and Clarksburg, by Rev. D. J. Irwin, D. D.; Leechburg and Clinton, by Rev. D. H. Sloan; Kittanning, First, by Rev. T. D. Ewing; Freeport, by Rev. J. J. Francis; Slate Lick, by Rev. B. F. Boyle; Jacksonville and Bethel, by Rev. F. Orr; Rural Valley, by Rev. J. Horner Kerr; Parker City, by Rev. S. A. Hughes; Harmony and Bethesda, by Rev. B. S. Sloan; Marion, by Rev. A. H. Jolly. Moreover, in 1873, at a meeting of Presbytery held in April of that year, Rev. A. Donaldson, D. D., presented a brief history of the churches of the Presbytery during the then completed thirty-five years of his connection with it, which history in connection with other material was published. He also in 1874 prepared and published a history of the Presbytery of Blairsville. All the material thus indicated has, to a greater or less extent been laid under tribute. The credit due to these writers, so far as they are different

from those whose names now appear in connection with the several sketches, is hereby generally given. For all that appears in the following pages that is not otherwise designated the present Stated Clerk of Presbytery, Rev. D. H. Sloan, is responsible.

In a work covering a period of about a century, and including so many names and dates, it would be presumption to claim that infallible accuracy has been attained as to every particular. But as a rule, or always, when definite dates are given they have been well ascertained. Some slight repetition may be noticed by the careful reader, owing chiefly to the fact that different writers had occasion to refer to the same pastors in connection with different churches, or otherwise incidentally to traverse some part of the ground touched by others. But as the amount of such repetition is relatively very small, the papers, for the most part, are given as originally prepared, and without that nice adjustment of material that would be expected if the whole were the work of a single pen.

Brief, and, in some respects, inadequate as this work is, it is believed that it will be not without interest to the people of our several churches and to many elsewhere, and that it may serve as a useful memorial of the virtual completion of the first century of the occupancy by the Presbyterian Church of the territory now within the limits of the Presbytery of Kittanning.

D. H. S.



HISTORY  
OF THE  
PRESBYTERY OF KITTANNING,  
ITS  
CHURCHES AND SCHOOLS.

THE PRESBYTERY.

BY REV. D. H. SLOAN.

GEOGRAPHICAL AND INDUSTRIAL.

The present boundaries of this Presbytery are identical with those of the two counties of Armstrong and Indiana in the state of Pennsylvania, except, that a small portion of the latter county at the southern border, about one-tenth of the whole in extent, and separated from the rest of the county by Blacklick creek, is attached to the Presbytery of Blairsville. The Allegheny river, a noble and historic stream, flows through the western border of the Presbytery in a southerly direction, dividing the county of Armstrong into unequal parts, the part west of the river being about a third of the whole. The Kiskiminitis river with its chief branch, the Conemaugh, and Blacklick as above, constitute its southern boundary. Redbank creek touches it on the north, Mahoning, Pine, Cowanshannock and Crooked creeks flow through the

Presbytery from the east into the Allegheny, while from the west it receives Bear, Sugar and Buffalo creeks as tributaries. Twolick creek flows southwardly through Indiana county into Blacklick. Of these tributaries of the Allegheny Hon. J. B. Neale, President Judge of Armstrong county in an address delivered at Leechburg, November 19th, 1887, said, "These tributaries, extending like so many arms on either side, reach out beyond both the eastern and western limits of the county, drain every portion, furnish abundant water supply for consumption and motive power, cut in twain the vast uplands, and thus facilitate and make easily practicable mining operations, and finally are capable, by means of dams and chutes of bearing upon their bosoms the rich products of the earth and soil underlying and growing upon the soil through which they flow." Indiana county, a little east of its centre, is traversed in a northeasterly direction by Chestnut Ridge, the westernmost chain of the great mountain system that traverses the state of Pennsylvania.

The surface of the territory included in the Presbytery is thus considerably diversified. The following language of Judge Neale, while originally used of only one of the counties in the Presbytery, may be applied to both: "Much the larger proportion of the land embraced within these limits is rugged and hilly, but the surface nearly throughout is susceptible of high and profitable cultivation. In every section of the county many farms can be found hardly surpassed in excellence and fertility elsewhere in the State. Every variety of fruit and vegetation peculiar to this latitude can be successfully cultivated; woods of every species indigenous to this climate constitute a valuable production of the soil, whilst the fertile acreage of tilled land is ever generous in unfailing crops of food-yielding products. In recent years the adaptation of the soil to grazing and pasturage has afforded substantial encouragement to stock raising and wool growing, so that to-day Armstrong county may compete with most of the counties in



the state in the number and quality of its horses, cattle and sheep."

The population of Armstrong county, according to the census of 1880, was 47,641, and of Indiana, 40,527. The number now is probably about 60,000 and 50,000 respectively. Of the towns within our borders, Kittanning, the county seat of Armstrong, and Indiana, of Indiana, have each about 4,000 inhabitants; Parker City has about 2,500; Freeport, Leechburg, Apollo, Saltsburg have each about 2,000; while Dayton, Elderton, Brady's Bend, Worthington, Rural Valley, Homer City, Shelocta, Marion, Cherry Tree, Plumville, Covode, Greenville are smaller villages.

The leading occupation of the inhabitants of this district is agriculture. At one time pine and hemlock timber was abundant in the northern part of both counties, and "lumbering" was extensively carried on, as, to a limited extent it still is. But the great wealth of the forests is gone. Throughout the larger part of Armstrong county iron ore abounds, and numerous furnaces were at one time in operation. The largest of these was at Brady's Bend, where was also a rolling mill, the establishment being for many years one of the largest in the country. Others were located on Redbank, Pine, Mahoning, Cowanshannock and Buffalo creeks. At present a furnace is in operation at Kittanning in connection with a rolling mill; at Leechburg are two steel works, with rolling mills attached; at Apollo are two similar establishments, and at Freeport a mill has been recently started. Rich beds of coal underlie the region, and these are being mined at various points. Fire clay is also found at several points, and is being utilized. Salt was also produced in large quantity. On this point Judge Neale says: "The Kiskiminitis Valley half a century ago produced as much excitement in the public mind as a new oil field would do at the present day. To this industry of the past is to be attributed in a large measure the first improvements in this part of the county (or counties), and although the old and primitive derricks have long since rotted

upon their foundations, and the huge iron pans, like great vats, have rusted away and fallen into pieces, and only here and there remain the vestiges of that former industry, yet to-day, as fifty years ago, two or three hundred feet from where we now stand, flow onward in their appointed courses these subterranean streams of liquid salt, destined, if need be, for future utilization."

The northwestern part of our territory lies within the great oil field that has made this region famous throughout the world. Parker City came early into notice in connection with this modern and marvellous industry, and about 1873, and for a time afterwards, was one of the chief centres of operations in oil. Good wells were also obtained at Brady's Bend. The territory thus indicated is still to a limited degree productive. Scarcely less wonderful is another product for which this region has become famous—natural gas—which is found not only at the two points named, but at many others on or near the Allegheny and the Kiskiminitis rivers. Again, the language of Judge Neale is laid under tribute: "But, perhaps that which is of much more importance than the presence of oil is that a large portion of our county is suspended over an immense laboratory of natural gas, a spontaneous agency generated by some unknown chemical forces of nature, at once affording heat and light more convenient and economical in its application than any other fuel, natural or artificial, ever adapted to the manifold purposes of life. In this respect Leechburg may justly claim the pre-eminent honor of having first utilized it in the manufacture of iron, and of introducing a system that has revolutionized the industrial world." From this strange material the towns of Kittanning, Parker City, Worthington, Freeport, Leechburg and Apollo are furnished with light and heat, and in these places it is used as fuel for all mills.

At Parker City is a manufactory for the production of glass bottles in successful operation for a number of years. On the



Allegheny river, a few miles below Kittanning, is an establishment for the production of plate glass, begun in 1887, and which, when completed, will be one of the most extensive of its kind in this country. Freeport has a very large distillery, but, as Judge Neale thoughtfully says: "Its entire product is carefully guarded whilst in this county, and finds only a foreign market." Other enterprises of larger or smaller moment might be mentioned, but this brief review may suffice to suggest the varied occupations and classes of people found within the limits of this Presbytery, and to give some hint of the advantages and disadvantages under which our churches labor in seeking to do the work allotted to them in the Providence of God upon this field.

Commercially this region is tributary to Pittsburgh, about thirty miles distant from our borders at the nearest point of approach.

#### PRESBYTERIAL BOUNDARIES AND CONNECTIONS.

The territory covered by the Presbytery of Kittanning has been included by turns, in whole or in part, within the bounds of several other Presbyteries. First of all it was a part of Redstone, that mother of Presbyteries west of the Alleghenies, erected by the Synod of New York and Philadelphia, May 16, 1781, and formally organized at Laurel Hill church, now in Fayette county, September 19th, of the same year. This pioneer Presbytery was not described by bounds by the body creating it, but only by the ministers and churches originally included in it, and hence it reached from the summit of the Alleghenies to the setting sun, or, at least, to the farthest western border of civilization. This relationship continued undisturbed for twenty years.

When the Presbytery of Erie was erected by the Synod of Virginia in session at Winchester, October 2, 1801, and whose first meeting was held at Mount Pleasant in Beaver county, April 13, 1802, that part of Armstrong county lying west of

the Allegheny river was included in it. This relation continued nineteen years, when it became a part of the Presbytery of Allegheny, whose first meeting was held at Butler on the first Tuesday of April, 1820. This connection continued for fifty years, or until the reconstruction in 1870, when the Allegheny river ceased to be a boundary, and this strip of territory became a part of the Presbytery as now constituted.

That part of this Presbytery east of the Allegheny continued in Redstone until by the Synod of Pittsburgh in October, 1830, the Presbytery of Blairsville was erected with the "Pittsburgh and Stoystown turnpike" as its southern boundary, and whose first meeting was held at Ebenezer, presumably in April following. In this connection it continued twenty-six years, or until the Synod of Pittsburgh erected the Presbytery of Saltsburg, October 21, 1856. That part of Armstrong county lying between the two creeks, Redbank and Mahoning, and containing only a single church, named from its location, *Middle Creek*, was attached to the Presbytery of Clarion from its formation by the Synod of Pittsburgh, October 23, 1841, until the reconstruction in 1870, when it became a part of this Presbytery. It is also to be remarked that the church of Worthington from its organization March 10, 1850, until its reception into this Presbytery was in connection with the Mahoning Presbytery of the Free Presbyterian Church. It thus appears that this Presbytery, partially or as a whole, has been a component part of eight different Presbyteries.

#### SYNODICAL CONNECTIONS.

The synodical connection of this Presbytery has been nearly as varied as its Presbyterial. In the first place the original Synod of New York and Philadelphia had jurisdiction over our whole territory; then, at its organization in 1788, the territory become part of the Synod of Virginia; and finally it was included in the bounds of the Synod of Pittsburgh, the first in the west, formed by the General Assembly in May, 1802, and whose first meeting was held in Pittsburgh on the

29th of September in the same year. When the Synod of Allegheny was erected in May, 1854, its first meeting being held at Allegheny in October of the same year, that part of this Presbytery, as now bounded, lying west of the Allegheny river, was included within its limits. At the reconstruction in 1870, this Presbytery was one of the six assigned by the General Assembly to the Synod of Erie. Finally, upon the consolidation of Synods in 1882, it became a part of the Synod of Pennsylvania. Thus, in whole or in part, the Presbytery has had six different synodical connections, or including that of the Worthington congregation in the Free Presbyterian Church, seven.

#### PLANTING AND GROWTH OF CHURCHES.

Any detailed account of the planting of Presbyterianism within our bounds beyond what may be found in connection with the history of the several churches, will not be attempted. The early settlers in this region were largely of the Presbyterian faith, and the churches now are largely composed of their descendents, a sturdy, conservative people, trained in the faith which they hold, nourished from infancy on the Bible and the Westminster standards, and devotedly attached to the Church of their fathers. While there are churches of numerous other denominations of Christians within the bounds of this Presbytery, no other in the number of its churches and members, it is believed, is nearly equal to that which this history represents. Few rural districts are more solidly Presbyterian than this. In connection with the early settlements, churches soon began to appear, but in most cases it is believed, without any formal ceremony of organization conducted by Presbytery, as the earliest Presbyterial records contain no account of any such proceedings. The churches seem to have been recognized or enrolled by the early Presbyteries just as they reported themselves or appeared at the meetings to make "supplications for supplies." For many years churches were few in number, and far separated from each other as well as

weak in numbers and resources, and the early ministers, in supplying their congregations and attending ecclesiastical meetings, often had long and tedious journeys to make, a circumstance that, while involving hardship, contributed, no doubt, to make them the hardy and heroic men that they were.

In the bounds of this Presbytery, previous to 1800, there were two churches, Bethel and Ebenezer, in Indiana county, about ten miles apart, each dating from about 1790. There were also before the same date two in Armstrong county. The records of the Presbytery of Redstone show that on October 15, 1799, the "congregations of Union and Fairfield (now Slate Lick) in Allegheny county (now Armstrong)" asked for supplies, and at the same meeting of Presbytery presented a call to Mr. Andrew Gwin, a licentiate of the Presbytery, which call he returned to Presbytery on December 25th of the same year in order to accept another. Thus there were before the close of the last century four established congregations in the territory now occupied by this Presbytery, two in each of the two counties composing it. Armstrong county, however, was not organized until March 12, 1800, and Indiana, March 30, 1806. In 1810 there were eight churches; in 1820, the same number; in 1830, thirteen; in 1840, nineteen; in 1850, thirty; in 1860, forty-two; in 1870, forty-five; in 1880, forty-nine; and at the present date, 1888, fifty. Including three churches that have been disorganized, the whole number has been fifty-three. The membership of the fifty existing churches is 6,770, an average of  $1\frac{1}{6}$  church, and of  $157\frac{1}{2}$  members to each township in the Presbytery. Including four churches now in Blairsville Presbytery the whole number of churches on the roll of this Presbytery or within its bounds has been fifty-seven.

#### ORGANIZATION OF PRESBYTERY.

In view of the extent of territory included in the Presbytery of Blairsville and the necessary labor involved in attending

meetings of the body and performing other Presbyterian work, it began to be felt as churches and ministers increased in numbers, that convenience would be promoted and the cause of religion better subserved by dividing the Presbytery. Accordingly, in Presbytery at Saltsburg, October 8, 1856, the following action was taken, viz:

*Resolved*, That the Synod of Pittsburgh be requested to detach from this Presbytery the ministers and churches north of a line commencing on the Allegheny river, at the Penn township line; along said line to the Warren grade; thence to the Kiskiminitis river; along said river to the Conemaugh, to the mouth of Blacklick, and up that creek to the Blairsville and Hollidaysburg turnpike road, and thence eastward along said road to the eastern boundary of the Synod; and that the ministers and churches so detached be erected into a Presbytery to be called the Presbytery of [*Saltsburg*]; that said Presbytery be directed to hold their first meeting at Indiana on the first Tuesday of January, 1857, at 2 o'clock, P. M.

The name of the Presbytery, as above, was left blank, as the records show when the request for division was resolved upon and was supplied by the Synod.

The following extracts from the records of the Synod are in place:

Wednesday afternoon.—The Committee on Bills and Overtures reported a paper containing a request of the Presbytery of Blairsville for division, which was taken up.

Thursday morning.—The new Presbytery set off from the Presbytery of Blairsville was called the Presbytery of *Saltsburg*, and its first meeting was appointed at the time and place designated in their request.

Rev. Joseph Painter was directed to preach and constitute the Presbytery, Mr. Colledge being his alternate.

The Presbytery as thus defined included in its bounds parts of three counties; the northwestern part of Westmoreland, about one-tenth; the eastern part of Armstrong, about two-thirds, and the northern part of Indiana, about nine-tenths.



Its first meeting was held, according to appointment, at Indiana, January 6, 1857, Rev. Joseph Painter preaching a sermon on "The Ministry" from Ephesians 4:12, Rev. Samuel M. McClung being chosen as its first Moderator and Rev. Wm. W. Woodend as its Stated Clerk.

At the time of its organization the Presbytery of Saltsburg contained seventeen ministers, and had under its care thirty-three churches.

After the reunion of the two branches of the Presbyterian Church, consummated amid general rejoicing in the city of Pittsburgh by a joint convention of the two Assemblies held Friday, November 12, 1869, great changes in ecclesiastical boundaries were made. In accordance with action taken by the first reunited Assembly which met in Philadelphia the third Thursday of May, 1870, Synodical and Presbyterial boundaries were made to correspond, as far as practicable, with state and county lines.

The new Synod of Erie, consisting of "the Presbyteries and parts of Presbyteries in the northwest counties of Pennsylvania, west of the Synod of Harrisburg, and bounded south by the counties of Cambria and Westmoreland, and the Allegheny and the Ohio rivers to the State line, except that part of Indiana county lying east and south of the Black Lick Creek," met at Erie, July 7, 1870.

Accordingly in reconstructing the Presbyteries under its care in accordance with the general principles prescribed by the General Assembly, "this Synod defined the Presbytery of Kittanning to consist of the ministers and churches in the county of Armstrong and so much of Indiana county as lies north and west of Black Lick creek, and this Presbytery shall be the legal successor of the Presbytery of Saltsburg."

Rev. Alexander Donaldson, D. D., was appointed convener, and twelve o'clock M. was fixed as the time, and Park church, Erie, Pa., as the place for the organization.

At the time and place mentioned the Presbytery of Kittanning was formally organized. Rev. A. Donaldson, D. D., Moderator, at the time, of the Presbytery of Saltsburg, was elected Moderator, and Rev. G. W. Mechlin, D. D., Stated Clerk, at the time, of the Presbytery of Saltsburg, was elected Stated Clerk.

At the time of organization the Presbytery of Kittanning had under its care twenty-four ministers and forty-four churches. By the transformation of the Presbytery from *Saltsburg* into *Kittanning* there was a loss of two ministers and three churches. On the other hand there was a gain of three ministers and nine churches, a net gain of one minister and six churches.

By way of accounting for the deviation from the boundary line of Indiana county in the formation of this Presbytery at the reconstruction, it may be remarked that that portion of the county lying south and east of Black Lick creek contained the town from which the Presbytery of Blairsville was named, and as the brethren of that Presbytery expressed great attachment to their name as well as to the portion of territory whence the name was derived, Synod was prevailed upon to make an exception to general rules in this case and to accede to their wishes.

By way of accounting for the decision of Synod in the matter of this boundary, Dr. Donaldson, in his history of churches read in 1873 on the occasion of celebrating the thirty-fifth anniversary of his own pastorate, jocosely speaks of "the preponderating weight of a mighty *Hill*—Rev. Geo. Hill, D. D.,—thrown into the scales," Dr. Hill being both then and now pastor of the church in Blairsville.

The churches of the Presbytery, for reasons hinted at in the first section of this history, are more numerous toward the southern and western borders. Precisely half of the whole number are found in each of the two counties comprised within its limits.

## ROLL OF MINISTERS.

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In the last column a star (*) denotes that the date given is that of death.

ORIGINAL MEMBERS OF PRESBYTERY OF SALTSBURG.—17.

NAMES.	DATE OF ORDINATION.	DATE OF RECEPTION.	DATE OF DIS- MISSAL OR DEATH.
Joseph Painter, D. D.....	November 23, 1825	January 6, 1857	*June 1, 1873
John H. Kirkpatrick.....	1827	January 6, 1857	*January 20, 1877
William Colledge.....	1832	January 6, 1857	*November 14, 1867
Samuel M. McClung.....	1835	January 6, 1857	June 26, 1860
Alexander Donaldson, D.D.	June 30, 1839	January 6, 1857	.....
Levi M. Graves.....	May, 1840	January 6, 1857	*January 1, 1881
John Caruthers.....	June, 1840	January 6, 1857	*November 27, 1880
John Stark.....	June 17, 1844	January 6, 1857	*July 12, 1869
William W. Woodend.....	January 14, 1846	January 6, 1857	*November 22, 1886
George Morton.....	March 11, 1846	January 6, 1857	April 24, 1860
Andrew McIlwain.....	February 1, 1848	January 6, 1857	April 8, 1873
Thomas S. Leason.....	June, 1848	January 6, 1857	June 27, 1860
†David Mills.....	.....	January 6, 1857	†October 22, 1858
John Moore.....	June, 1847	January 6, 1857	April 14, 1857
Samuel P. Bollman.....	October, 1851	January 6, 1857	December 17, 1872
Franklin Orr.....	November 3, 1853	January 6, 1857	.....
William F. Morgan.....	January 31, 1856	January 6, 1857	*April 25, 1875

†Deposed.

ADDITIONAL MEMBERS.—28.

NAMES.	DATE OF ORDINATION.	DATE OF RECEPTION.	DATE OF DIS- MISSAL OR DEATH.
Geo. Washington Mechin.....	February 20, 1857	February 20, 1857	.....
Thomas Robinson Elder.....	April 16, 1857	April 16, 1857	*September 7, 1857
Robert McMillan.....	August 25, 1857	August 25, 1857	*August 1, 1864
William G. Shand.....	September 1, 1857	September 1, 1857	April 15, 1862
John Rice.....	October 7, 1857	October 7, 1857	October 4, 1864
Elisha D. Barrett.....	..... 1859	April 7, 1858	June 18, 1861
John P. Kennedy.....	July 14, 1858	July 14, 1858	July 9, 1870
Daniel W. Townsend.....	October 6, 1858	October 6, 1858	September 17, 1867
James E. Caruthers.....	May 12, 1859	May 12, 1859	October 4, 1870
Matthias M. Shirley.....	June 30, 1859	June 30, 1859	October 5, 1864
David D. Christy.....	July 3, 1860	July 3, 1860	June 23, 1864
George M. Spargrove.....	August 15, 1860	April 10, 1861	November 2, 1865
David Johnston Irwin.....	June 19, 1861	June 19, 1861	.....
J. Molton Jones.....	June 25, 1857	April 15, 1862	July 1, 1874
James Harvey Marshall.....	September 19, 1862	September 19, 1862	October 4, 1865
Thomas Davis Ewing.....	May 10, 1864	May 10, 1864	August 5, 1880
H. K. Hennigh.....	October 1845	June 23, 1864	June 26, 1866
James E. Lapsley.....	June 29, 1864	June 24, 1864	April 11, 1865
John Orr.....	December 28, 1864	December 28, 1864	.....
James D. Moorhead.....	November 2, 1865	November 2, 1865	July 9, 1870
Samuel M. McClung.....	..... 1835	December 25, 1866	*August 6, 1869
George K. Scott.....	April 20, 1859	April 23, 1867	October 12, 1871
J. Logan Sample.....	April 1864	April 25, 1867	August 5, 1880
Hezekiah Magill.....	May 9, 1867	May 9, 1867	December 30, 1884
Alex. Scott Foster.....	April 24, 1867	April 24, 1867	April 14, 1869
Carl Moore.....	April 15, 1812	April 13, 1869	.....
James A. Ewing.....	November 23, 1858	May 1, 1869	April 2, 1872
J. D. Walkinshaw.....	June 20, 1860	December 28, 1869	April 12, 1870

MEMBERS OF THE PRESBYTERY OF KITTANNING AT ITS
ORGANIZATION, JULY 9, 1870.—24.

NAMES.	DATE OF ORDINATION.	DATE OF RECEPTION.	DATE OF DIS- MISSAL OR DEATH.
Joseph Painter, D. D.....	November 23, 1825	July 9, 1870	*June 1, 1873
John H. Kirkpatrick.....	1827	July 9, 1870	*January 20, 1877
Alex. Donaldson, D. D.....	June 20, 1839	July 9, 1870	.....
Levi M. Graves.....	May 1840	July 9, 1870	*January 1, 1881
John Caruthers.....	June 1840	July 9, 1870	*November 27, 1880
Carl Moore.....	April 15, 1842	July 9, 1870	.....
Wm. W. Woodend, D. D....	January 14, 1846	July 9, 1870	*November 22, 1886
Andrew McElwain.....	February 1, 1848	July 9, 1870	April 8, 1873
Samuel P. Bollman.....	October, 1851	July 9, 1870	†December 17, 1872
Franklin Orr.....	November 3, 1853	July 9, 1870	.....
Wm. F. Morgan.....	January 31, 1856	July 9, 1870	*April 25, 1875
Geo. W. Mecalin, D. D....	February 20, 1857	July 9, 1870	.....
J. Molton Jones.....	June 25, 1857	July 9, 1870	July 1, 1874
George K. Scott.....	April 1859	July 9, 1870	October 12, 1871
James E. Caruthers.....	May 12, 1859	July 9, 1870	October 4, 1870
David Johnston Irwin.....	June 19, 1861	July 9, 1870	.....
Samuel H. Holliday.....	June 16, 1863	July 9, 1870	May 11, 1875
J. Logan Sample.....	April 1864	July 9, 1870	August 5, 1880
T. Davis Ewing.....	May 10, 1864	July 9, 1870	August 5, 1880
John Orr.....	December 28, 1864	July 9, 1870	.....
H Ezekiah Magill.....	May 9, 1867	July 9, 1870	December 20, 1884
James A. Ewing.....	November 23, 1858	July 9, 1870	April 2, 1872
Alex. Scroggs Thompson...	November 20, 1867	July 9, 1870	*December 4, 1878
John Junkin Francis.....	October 22, 1869	July 9, 1870	October 13, 1879

+Name dropped.

ADDITIONAL MEMBERS.—52.

NAMES.	DATE OF ORDINATION.		DATE OF RECEPTION.		DATE OF DIS- MISSAL OR DEATH.
Samuel Ramsay.....	June	17, 1862	October	5, 1870	*September 18, 1872
Samuel A. Hughes.....	February	18, 1862	April	4, 1871	.....
William M. Kain.....	February	4, 1860	April	4, 1871	April 9, 1873
Josias H. Young.....	.....	1863	October	12, 1871	†December 20, 1877
David Harvey Sloan.....	July	2, 1872	July	2, 1872	.....
B. Shields Sloan.....	April	11, 1866	July	2, 1872	.....
Andrew Virtue.....	January	15, 1852	October	1, 1872	April 4, 1882
Abraham T. Bell.....	December	31, 1872	December	31, 1872	.....
B. Frank Boyle.....	June	25, 1873	June	25, 1873	October 19, 1882
F. E. Thompson.....	June	25, 1873	June	25, 1873	April 23, 1878
David Hall, D. D.....	November	5, 1856	April	7, 1874	.....
A. Brainerd Marshall.....	October	14, 1874	October	14, 1874	April 6, 1875
Perrin Baker.....	May	11, 1875	May	11, 1875	January 29, 1883
Dilwynn M. Hazlett.....	May	11, 1875	May	11, 1875	October 11, 1875
Jeremiah N. Diamant.....	May	1861	June	23, 1875	October 11, 1882
John Stockton Axtell.....	July	28, 1874	June	13, 1876	April 23, 1878
Jacob J. Hawk.....	June	4, 1873	June	13, 1876	July 9, 1878
William J. Wilson.....	June	14, 1876	June	14, 1876	December 17, 1879
J. Horner Kerr.....	May	1, 1873	June	29, 1876	April 13, 1886
James Caldwell.....	June	15, 1855	June	28, 1877	.....
William F. Gibson.....	June	28, 1877	June	28, 1877	January 2, 1883
Jacob L. Thompson.....	January	30, 1874	January	20, 1874	October 18, 1876
Lycaugus Mechlin.....	June	29, 1877	June	29, 1877	.....
Charles C. B. Duncan.....	April	1862	December	19, 1877	July 10, 1878
John N. Macomigle.....	May	11, 1875	December	19, 1877	August 5, 1880
John Gourley.....	June	6, 1878	June	6, 1878	October 15, 1883
Alex. N. Donaldson.....	July	2, 1879	July	2, 1879	April 27, 1880
J. C. Rhea Ewing.....	September	4, 1879	September	4, 1879	September 4, 1879
J. W. Ewing.....	.....	.....	July	2, 1879	†December 22, 1880
Dilwynn M. Hazlett.....	May	11, 1875	October	8, 1879	April 27, 1880
James E. Leyda.....	September	7, 1867	April	27, 1880	April 23, 1881
Samuel W. Miller, D. D.....	April	26, 1865	June	30, 1880	.....
Samuel E. Elliott.....	November	21, 1876	July	1, 1880	April 28, 1885
Samuel G. Wilson.....	July	1, 1880	July	1, 1880	August 5, 1880
Austin H. Jolly.....	August	5, 1880	August	5, 1880	April 13, 1886
Henry L. Mayers.....	October	15, 1874	April	26, 1881	.....
Wm. H. Robinson.....	June	21, 1881	June	21, 1881	June 22, 1881
Houston W. Lowry.....	July	12, 1881	July	12, 1881	June 9, 1885
James M. Kelly.....	June	28, 1882	June	28, 1882	.....
Adolphus C. Good.....	June	28, 1882	June	28, 1882	June 28, 1882
John S. Helm.....	June	28, 1882	June	28, 1882	April 24, 1883
Julius Spencer.....	April	19, 1883	October	10, 1882	October 11, 1887
John C. McCracken.....	May	6, 1879	October	10, 1882	.....
Thomas M. Thompson.....	May	15, 1878	January	3, 1883	.....
Addison S. Elliott.....	June	26, 1883	June	26, 1883	April 28, 1885
Joseph H. Bausman.....	April	26, 1883	January	3, 1884	October 11, 1887
Josiah McPherrin.....	November	7, 1865	June	17, 1884	April 28, 1885
Samuel J. Glass.....	June	11, 1878	December	30, 1884	October 12, 1886
J. Quincy A. Fullerton.....	June	4, 1873	December	30, 1884	.....
Wm. F. Gibson.....	June	28, 1887	April	28, 1885	December 15, 1886
A. Jackson Gregg.....	April	29, 1885	April	29, 1885	.....
Clark B. Gillette.....	October	22, 1873	October	6, 1885	December 14, 1886
Robert D. Wilson.....	June	9, 1885	June	9, 1885	.....
Wm. W. Woodend, D. D.....	January	14, 1846	April	14, 1886	*November 22, 1886
J. Goodwin Touzeau.....	May	11, 1886	May	11, 1886	.....
Joseph P. Calhoun.....	April	27, 1887	April	27, 1887	.....
Wm. H. Robinson.....	June	21, 1881	April	26, 1887	April 26, 1887
John C. Ambrose.....	June	28, 1887	June	28, 1887	.....
John C. Mechlin.....	June	28, 1887	June	28, 1887	June 29, 1887
Newton B. Kelly.....	July	29, 1884	October	11, 1887	.....
Jonathan W. Miller.....	October	28, 1884	October	11, 1887	.....
Dewitt M. Benham.....	October	12, 1887	October	12, 1887	.....
Robert H. Fulton.....	June	7, 1877	December	21, 1887	.....
Harvey Shaw.....	.....	.....	April	11, 1888	.....

†Name dropped.

Whole number of names on the roll, not including duplicates, 109.

OFFICERS OF PRESBYTERY.

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I. MODERATORS.

S. M. McClung,	3 months from January	6, 1857.
John Caruthers,	6 months from April	14, 1857.
A. Donaldson,	6 months from October	6, 1857.
George Morton,	6 months from April	6, 1858.
Franklin Orr,	6 months from October	5, 1858.
Levi M. Graves,	6 months from April	12, 1859.
T. S. Leason,	6 months from October	4, 1859.
G. W. Mechlin,	6 months from April	24, 1860.
Robt. McMillan,	6 months from October	2, 1860.
John P. Kennedy,	6 months from April	9, 1861.
Wm. F. Morgan,	6 months from October	1, 1861.
Andrew McElwain,	6 months from April	15, 1862.
D. W. Townsend,	6 months from October	7, 1862.
Jas. E. Caruthers,	6 months from April	14, 1863.
D. J. Irwin,	6 months from October	6, 1863.
Geo. M. Spargrove,	6 months from April	12, 1864.
J. Molton Jones,	6 months from October	4, 1864.
S. P. Bollman,	6 months from April	11, 1865.
John Orr,	6 months from October	3, 1865.
T. D. Ewing,	6 months from April	24, 1866.
John Stark,	6 months from September	25, 1866.
J. D. Moorhead,	6 months from April	23, 1867.
Geo. K. Scott,	6 months from October	16, 1867.
J. Logan Sample,	6 months from April	25, 1868.
W. W. Woodend,	6 months from October	6, 1868.
H. Magill,	6 months from April	13, 1869.
John Caruthers,	6 months from October	13, 1869.
A. Donaldson,	3 months from April	12, 1870.
A. Donaldson,	3 months from July	9, 1870.
W. W. Woodend,	6 months from October	4, 1870.
S. H. Holliday,	6 months from April	4, 1871.
Geo. K. Scott,	6 months from October	11, 1871.
Franklin Orr,	6 months from April	2, 1872.
A. Donaldson,	6 months from October	1, 1872.
D. J. Irwin,	6 months from April	18, 1873.

Samuel A. Hughes,	6 months from October	7, 1873.
Geo. W. Mechlin,	6 months from April	7, 1874.
Franklin Orr,	6 months from October	13, 1874.
T. D. Ewing,	6 months from April	6, 1875.
A. S. Thompson,	6 months from October	6, 1875.
D. H. Sloan,	6 months from April	4, 1876.
B. F. Boyle,	6 months from October	18, 1876.
A. T. Bell,	6 months from April	3, 1877.
John J. Francis,	6 months from October	17, 1877.
A. Donaldson,	6 months from April	23, 1878.
J. N. McGonigle,	6 months from October	9, 1878.
H. Magill,	6 months from April	22, 1879.
B. S. Sloan,	6 months from October	8, 1879.
J. Logan Sample,	6 months from April	27, 1880.
Wm. F. Gibson,	6 months from October	7, 1880.
Samuel W. Miller,	6 months from April	26, 1881.
Perrin Baker,	6 months from October	18, 1881.
David Hall,	6 months from April	25, 1882.
Henry L. Mayers,	6 months from October	10, 1882.
D. J. Irwin,	6 months from April	24, 1883.
A. H. Jolly,	6 months from October	15, 1883.
H. W. Lowry,	6 months from April	22, 1884.
J. Horner Kerr,	6 months from October	8, 1884.
T. M. Thompson,	6 months from April	28, 1885.
Lycurgus Mechlin,	6 months from October	6, 1885.
John C. McCracken,	6 months from April	13, 1886.
Julius Spencer	6 months from October	12, 1886.
J. Q. A. Fullerton,	6 months from April	26, 1887.
James M. Kelly,	6 months from October	11, 1887.

H. STATED CLERKS.

Wm. W. Woodend,	from January 6, 1857, to October	4, 1865.
Daniel W. Townsend,	from October 4, 1865, to June	26, 1867.
Geo. W. Mechlin,	from June 26, 1867, to October	3, 1872.
John Junkin Francis,	from October 3, 1872, to October	13, 1879.
David Harvey Sloan,	from October 13, 1879.	

III. PERMANENT CLERKS.

T. Davis Ewing,	from April 3, 1877, to April	27, 1880.
John Gourley,	from April 27, 1880, to October	15, 1883.
A. T. Bell,	from October 15, 1883.	

IV. TREASURERS.

Franklin Orr,	from January 6, 1857, to October	4, 1865.
John Orr,	from October 4, 1865, to October	4, 1870.
Wm. F. Morgan,	from October 4, 1870, to April	6, 1885.
H. Magill,	from April 6, 1875, to October	8, 1884.
John C. McCracken,	from October 8, 1884.	

ROLL OF CHURCHES.

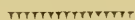


The following roll includes the names of all churches at any time belonging to the Presbytery of Saltsburg and its successor, the Presbytery of Kittanning. Those marked thus, (*) have been disorganized, and those marked (†) have been transferred to the Presbytery of Blairsville. The churches are arranged in the order of their organization. In the case of a few of the older churches no definite date of organization has been ascertained, and in all probability no formal organization ever took place. In most or all these cases there is evidence that congregations were recognized as early at least as the year indicated. These uncertain dates are indicated thus (?):

Name of Church.	When Organized.	By What Presbytery.
Bethel.....	1790?	Redstone.
Ebenezer	1790?	Redstone.
†Plum Creek, Westmoreland Co.,..	1791?	Redstone.
State Lick.....	1799?	Redstone.
Union	1799?	Redstone.
Harmony	1806?	Redstone.
Indiana	1807?	Redstone.
Gilgal	1807?	Redstone.
Glade Run.....	1808?	Redstone.
*Plum Creek, Armstrong Co.....	1814?	Redstone.
Parker City.....	1819?	Allegheny.
Kittanning, 1st.....August	31, 1822	Redstone.
Saltsburg	1, 1824	Redstone.
Apollo	1824?	Redstone.
Crooked Creek.....	1825?	Redstone.
Elder's Ridge.....August	30, 1830	Redstone.
Washington	1831	Blairsville.
Freeport.....July	3, 1853	Allegheny.

Name of Church.	When Organized.	By What Presbytery.
Rural Valley.....	August 1, 1835	Blairsville
Cherry Tree.....	May 29, 1838	Blairsville
Currie's Run.....	July 7, 1838	Blairsville.
Boiling Spring.....	November 2, 1839	Blairsville.
Concord.....	April 2, 1840	Blairsville.
†Parnassus.....	May 8, 1842	Blairsville.
Appleby Manor.....	November 20, 1842	Blairsville
Middle Creek.....	October 9, 1843	Clarion.
Cherry Run.....	December 5, 1843	Blairsville.
Leechburg	April 24, 1844	Blairsville
Brady's Bend.....	April 8, 1845	Allegheny
*Pine Grove.....	November 12, 1845	Blairsville.
West Glade Run.....	December 27, 1845	Allegheny.
East Union.....	April 29, 1846	Blairsville
†Pine Run.....	February 3, 1847	Blairsville
Rayne	November 19, 1849	Blairsville.
*Strongstown	November 19, 1849	Blairsville.
Worthington.....	March 10, 1850	Mahoning, (Free P. C)
Mechanicsburg	May 12, 1851	Blairsville.
Centre	September 3, 1851	Blairsville.
Clinton.....	June 9, 1852	Allegheny.
West Lebanon.....	March 10, 1853	Blairsville.
Smicksburg.....	June 9, 1854	Blairsville.
Elderton	August 18, 1854	Blairsville.
Mount Pleasant.....	September 8, 1854	Blairsville.
Clarksburg.....	March 25, 1857	Saltsburg.
Jacksonville	June 19, 1857	Saltsburg.
Bethesda.....	December 6, 1857	Saltsburg.
Marion	June 15, 1860	Saltsburg.
Mahoning.....	December 8, 1860	Saltsburg.
Plumville.....	June 3, 1864	Saltsburg.
†Black Lick.....	October 31, 1867	Blairsville
Rockbridge	January 27, 1869	Saltsburg
Homer	July 21, 1870	Kittanning
Srader's Grove.....	May 1, 1871	Kittanning.
Atwood.....	September 18, 1874	Kittanning
Midway	September 4, 1875	Kittanning
Tunnelton.....	August 9, 1878	Kittanning
Kittanning, 2d.....	December 31, 1884	Kittanning

COMMISSIONERS TO GENERAL ASSEMBLY.



- 1857. Minister, S. M. McClung; Elder, Alexander Gordon.
- 1858. Minister, Wm. W. Woodend; Elder, Jas. E. Caruthers.
- 1859. Minister, Alex. Donaldson; Elder, Hamlet Totten.
- 1860. Minister, Wm. W. Woodend; Elder, Joseph Henderson.
- 1861. Minister, Alex. Donaldson; Elder, R. A. Hamilton.
- 1862. Minister, Wm. F. Morgan; Elder, Samuel G. Miller.
- 1863. Minister, George W. Mechlin; Elder, James McKee.
- 1864. Minister, Andrew McElwain; Elder, J. Gourley.
Minister, Robert McMillan; Elder, W. C. Bovard.
- 1865. Minister, John Stark; Elder, Robert C. Martin.
- 1866. Minister, John Caruthers; Elder, John Christy.
- 1867. Minister, D. W. Townsend; Elder, Isaac Rhea.
Minister, D. J. Irwin; Elder, J. W. Huston.
- 1868. Minister, J. P. Kennedy; Elder, Benjamin Irwin.
- 1869. Minister, S. P. Bollman; Elder, Wm. McElwain.
Minister, T. Davis Ewing; Elder, Jas. E. Brown.
- 1870. Minister, Jas. E. Caruthers; Elder, R. McChesney, M. D.
- 1871. Minister, John Orr; Elder, R. M. Gibson
Minister, Alex. S. Thompson; Elder, A. W. Wilson.
- 1872. Minister, Franklin Orr; Elder, Jas. E. Brown.
Minister, H. Magill; Elder, John Sutton.
- 1873. Minister, John J. Francis; Elder, Jas. Elder.
Minister, W. W. Woodend; Elder, R. L. McCurdy, M. D.
- 1874. Minister, Wm. F. Morgan; Elder, W. C. Bovard.
Minister, Alex. Donaldson; Elder, Jas. S. Quigley.
- 1875. Minister, D. J. Irwin; Elder, M. Hillis Boyd.
Minister, Geo. W. Mechlin; Elder, S. B. Mercer.
- 1876. Minister, D. H. Sloan; Elder, Jas. B. McKee.
Minister, J. Logan Sample; Elder, S. Judson Craighead.
- 1877. Minister, Abm. T. Bell; Elder, D. Porter Marshall.
Minister, B. Frank Boyle; Elder, P. K. Bowman.
- 1878. Minister, B. Shields Sloan; Elder, John Wherry.
Minister, Andrew Virtue; Elder, J. G. McHenry, M. D.
- 1879. Minister, H. Magill; Elder, E. B. Camp.
Minister, Perrin Baker; Elder, Wm. H. Jack.

1880. Minister, T. Davis Ewing; Elder, Wm. Rea.
Minister, Samuel A. Hughes; Elder, John Leard.
1881. Minister, J. Horner Kerr; Elder, Robt. E. Leard.
Minister, David Hall; Elder, Robt. O. Clever.
1882. Minister, Alex. Donaldson; Elder, L. Townsen.
Minister, John Gourley; Elder, Jas. McMullen, M. D.
1883. Minister, D. J. Irwin; Elder, Robt. R. Ray.
Minister, Lycurgus Mechlin; Elder, G. W. Doverspike
1884. Minister, Franklin Orr; Elder, S. P. Townsend.
Minister, D. H. Sloan; Elder, Samuel P. Caldwell.
1885. Minister, G. W. Mechlin; Elder, Robt. E. Harbison.
Minister, Abm. T. Bell; Elder, John A. Hall.
1886. Minister, Samuel W. Miller; Elder, Henry K. Shields.
1887. Minister, T. M. Thompson; Elder, R. P. Hunter, M. D.
1888. Minister, J. C. McCracken; Elder, H. H. Say.

COMMISSIONERS TO SYNOD OF PENNSYLVANIA



1884. Ministers: S. W. Miller, D. D.; D. J. Irwin, D. D.; A. Donaldson, D. D.; H. L. Mayers, J. C. McCracken. Elders: Israel Thomas, G. J. McHenry, M. D., S. B. Mercer, W. T. N. Wallace, Jas. A. Thompson.
1885. Ministers: D. H. Sloan, A. H. Jolly, L. Mechlin, D. Hall, D. D.* T. M. Thompson. Elders: Jas. McMullen, M. D.,* A. W. Wilson,* R. E. Leard, John P. St. Clair, Robert Parks.
1887. Ministers: G. W. Mechlin, D. D., Jos. H. Bausman, Samuel J. Glass, A. J. Gregg, Julius Spencer. Elders: R. P. Hunter, M. D., Wm. Gates, Hon. A. D. Weir, Archibald Findley, S. M. Jackson.*
1886. Ministers: A. T. Bell, John C. McCracken, Jas. M. Kelly, A. J. Gregg, J. W. Miller. Elders: S. B. Mercer, P. K. Bowman, E. B. Camp, Jas. T. Van Horn, R. O. Clever.*

*Not in attendance.

CONTRIBUTIONS TO THE MINISTRY.



Statistics are not at hand to justify the making of comparisons between this Presbytery and other portions of the church of like extent in the matter of furnishing men to fill the ranks of the ministry, but it is confidently believed that few districts in the entire domain of the church have been more productive. The favorable showing in this respect which the Presbytery is enabled to make is, no doubt, in a good measure, to be accounted for by the considerable number of schools of academic grade within its borders, some of them permanently established and pursuing their work from year to year without interruption, and a larger number with a somewhat broken continuity of existence, or perhaps open systematically only during summer terms. Many young men getting a taste for learning and the rudiments of a classical education in even the humbler grade of these schools, have passed on into higher institutions, and so been fitted for the work of the holy ministry.

Foremost by far in this work of enlisting and preparing men have been the academies at Elder's Ridge and at Glade Run, (Dayton), the former founded in 1847 by Rev. A. Donaldson, D. D., and the latter in 1851 by the session of Glade Run Presbyterian Church. In this connection might be mentioned also the school at Saltsburg, that at Slate Lick, and that formerly at Jacksonville. Fuller notice of these and other schools and their work will appear elsewhere. A list of persons licensed and ordained by this Presbytery is hereto appended. With very few exceptions the persons

licensed were members of the churches in the Presbytery. A considerable number of those ordained came into the Presbytery from other parts of the church. The whole number of persons licensed has been 74, an average of 2 7-15 per year. The number ordained has been 48, an average of 1 3-5 per year. But the names included in these lists do not represent the full contribution of the churches of this Presbytery to the ministry of the Presbyterian Church. A goodly number had entered the ministry before the organization of this Presbytery, and others since that time, born or reared within our bounds, have been inducted into the sacred office by other Presbyteries.

In order to complete the view as far as possible, a list of the names of these persons is appended. It is not claimed that this list is absolutely exhaustive, as not unlikely some have failed to be noted. Leaving out of the count duplicate names and the names of persons not born or reared in the Presbytery, the entire contribution of the Presbytery to the ministry of the Presbyterian church, so far as ascertained, may be put at 110. Eight candidates are now under care of Presbytery. Following are the lists above referred to:

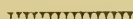
LIST OF LICENTIATES.



Name.	Date of Licensure.
Thomas B. Anderson.....	April 13, 1870.
Robert E. Anderson.....	April 23, 1877.
John C. Ambrose.....	April 14, 1886.
Andrew J. Bolar.....	April 10, 1861.
David Brown.....	April 13, 1869.
Wm. J. Bollman.....	April 13, 1869.
John Park Barbor.....	April 11, 1873.
Preston Barr.....	August 5, 1880.
James E. Caruthers.....	April 7, 1858.
Geo. W. Chalfant.....	April 25, 1860.
John A. Calhoun.....	April 12, 1865.
F. Swartz Crawford.....	April 24, 1878.
Joseph P. Calhoun.....	April 23, 1879.
James Henry Donaldson.....	April 16, 1862.
Samuel Miller Davis.....	April 28, 1868.
Alex. Hasseltine Donaldson.....	April 24, 1878.
Wilson E. Donaldson.....	April 27, 1881.
James S. Elder.....	January 6, 1858.
James A. Ewing.....	January 6, 1858.
Thomas Davis Ewing.....	July 1, 1863.
Thompson R. Ewing.....	May 10, 1867.
William F. Ewing.....	April 10, 1873.
J. C. Rhea Ewing.....	April 24, 1878.
Alex. Scott Foster.....	April 15, 1863.
Joseph T. Gibson.....	May 2, 1871.
John C. Gilkerson.....	December 18, 1879.
Adolphus E. Good.....	April 27, 1881.
William T. Garroway.....	June 28, 1882.
A. Jackson Gregg.....	April 23, 1884.
Jacob J. Hawk.....	April 4, 1871.
Dilwyn M. Hazlett.....	April 8, 1874.
John S. Helm.....	July 1, 1880.
David Johnston Irwin.....	April 25, 1860.
A. Forbes Irwin.....	April 5, 1876.

Name.	Date of Licensure.
John C. Irwin.....	April 24, 1878.
Hervey B. Knight.....	June 26, 1866.
James E. Lapsley.....	April 15, 1863.
Samuel T. Lewis.....	April 27, 1877.
Newel S. Lowry.....	April 25, 1860.
Thomas W. Leard	June 6, 1878.
John Y. McCartney.....	April 15, 1857.
James Harvey Marshall.....	January 2, 1861.
Thomas A. McCurdy.....	December 30, 1863.
John K. McKallip.....	April 13, 1870.
Wm. W. McLane.....	July 2, 1872.
Albert B. Marshall.....	June 25, 1873.
Robert McCaslin.....	April 10, 1873.
Nelson H. Miller.....	April 10, 1873.
Lycurgus Mechlin.....	April 5, 1876.
John N. McCoy.....	April 4, 1877.
John C. McCracken.....	April 4, 1877.
James Mason McComb.....	April 28, 1880.
Irwin P. McCurdy.....	April 27, 1881.
John C. Mechlin.....	April 14, 1886.
John Orr.....	July 1, 1863.
Carson Reed.....	April 13, 1864.
James S. Reed.....	April 13, 1864.
Wm. H. Robinson.....	July 1, 1880.
Matthias M. Shirley.....	April 7, 1858.
Robert C. Stewart.....	April 25, 1860.
J. St. Clair Stuchell.....	April 10, 1861.
B. Shields Sloan.....	July 1, 1863.
Virgil G. Sheeley.....	April 12, 1865.
Robert L. Smith.....	July 1, 1880.
John C. Thom.....	January 5, 1859.
John Goodwin Touzeau.....	December 31, 1884.
John W. Van Eman.....	April 10, 1873.
Louis B. Williams.....	October 2, 1861.
Henry H. White.....	June 25, 1862.
Johnston D. White.....	April 24, 1878.
Samuel G. Wilson.....	April 24, 1878.
Robert D. Wilson.....	December 18, 1879.
Joseph L. Weaver.....	June 28, 1882.
A. Frank Walker.....	April 25, 1883.

ORDINATIONS.



Ordinations by this Presbytery have been as follows:

Name.	Title.	Date.
John C. Ambrose.....	Pastor.....	June 28, 1887.
Abraham T. Bell.....	Pastor.....	December 31, 1872.
Dewitt M. Benham.....	Pastor.....	October 12, 1887.
B. Frank Boyle.....	Pastor.....	June 25, 1873.
Perrin Baker.....	Pastor.....	May 11, 1875.
Joseph P. Calhoun.....	Pastor.....	April 27, 1887.
James E. Caruthers.....	Pastor.....	May 12, 1859.
D. D. Christy.....	Pastor.....	July 3, 1860.
Alex. H. Donaldson.....	Evangelist, H. M., N. Mexico.	July 2, 1879.
Thomas Robinson Elder.....	Evangelist, H. M., Michigan.	April 15, 1857.
Thomas Davis Ewing.....	Pastor.....	May 10, 1864.
J. C. Rhea Ewing.....	Evangelist, F. M., India.	September 4, 1879.
Addison S. Elliott.....	Pastor.....	June 26, 1883.
Alex. Scott Foster.....	Evangelist.....	April 24, 1867.
Wm. F. Gibson.....	Pastor.....	June 28, 1877.
John Gourley.....	Pastor.....	June 6, 1878.
Adolphus E. Good.....	Evangelist, F. M., Africa.....	June 28, 1882.
A. Jackson Gregg.....	Pastor.....	April 29, 1885.
Dilwyn M. Hazlett.....	Evangelist, F. M., Brazil.....	May 11, 1875.
John S. Helm.....	Evangelist, H. M., Iowa.....	June 28, 1882.
David Johnston Irwin.....	Pastor.....	June 19, 1861.
Austin H. Jolly.....	Pastor.....	August 5, 1880.
John P. Kennedy.....	Pastor.....	July 14, 1858.
James M. Kelly.....	Pastor.....	June 28, 1882.
James E. Lapsley.....	Evangelist.....	June 29, 1864.
Houston W. Lowry.....	Pastor.....	July 12, 1881.
Robert McMillan.....	Pastor.....	August 25, 1857.
James H. Marshall.....	Evangelist, Army Chaplain.....	September 19, 1862.
James D. Moorhead.....	Pastor.....	November 2, 1865.
Albert B. Marshall.....	Evangelist.....	October 14, 1874.
James Mason McComb.....	Evangelist.....	April 27, 1881.
Geo. W. Mechlin.....	Pastor.....	February 20, 1857.

Name.	Title.	Date.
Hezekiah Magill.....	Pastor.....	May 9, 1867
Lycurgus Mechlin.....	Pastor.....	June 29, 1877
John C. Mechlin.....	Evangelist, F. M., to Persia..	June 28, 1887
John Orr.....	Pastor.....	December 28, 1864
John Rice.....	Pastor.....	October 7, 1857
Wm. H. Robinson.....	Evangelist, F. M., Africa.....	June 21, 1881
Matthias M. Shirley.....	Pastor.....	June 30, 1859
Wm. G. Shand.....	Pastor.....	September 1, 1857
David Harvey Sloan.....	Evangelist, Pastor Elect.....	July 2, 1872
Daniel W. Townsend.....	Pastor.....	October 6, 1858
Jacob L. Thompson.....	Pastor.....	January 20, 1874
Francis E. Thompson.....	Pastor.....	June 25, 1873
John Goodwin Touzeau.....	Evangelist, F. M., S. America..	May 11, 1886
Wm. J. Wilson.....	Pastor.....	June 14, 1876
Samuel G. Wilson.....	Evangelist, F. M., Persia.....	July 1, 1880
Robert D. Wilson.....	Evangelist, Prof. W. T. Sem..	June 9, 1885

OTHER CONTRIBUTIONS OF THE MINISTRY.

Name.	When Ordained.	By What Presbytery.
Wm. K. Marshall, D. D.....	1838.....	Logansport.
Reuben Lewis.....	November 1, 1837.....	Erie.
Wm. M. Robinson.....	January 14, 1846.....	Zanesville.
Robert A. Hill.....	September 4, 1848.....	Ref. Pres. Church.
Henry M. Paynter.....	June 1852.....	Mississippi.
Jas. W. McClusky.....	June 1852.....	Ft. Wayne.
James M. Shields, D. D.....	August 29, 1855.....	Erie.
John W. White.....	December 25, 1855.....	Carlisle.
Thomas J. Taylor.....	November 1856.....	Cedar.
Alex. S. Marshall.....	April 1857.....	Cedar.
David Hall, D. D.....	August 25, 1857.....	Allegheny.
Benjamin L. Agnew, D. D.....	February 8, 1858.....	Blairsville.
John Y. McCartney.....	October 1858.....	Ohio.
James A. Ewing.....	December 1858.....	Clarion.
John F. Hill.....	December 29, 1858.....	Ref. Pres. Church.
James S. Elder.....	September 6, 1859.....	Clarion.
John H. Nesbit.....	October 1861.....	Saginaw.
Samuel A. Hughes.....	February 18, 1862.....	Columbus.
James Shields Boyd.....	September 1863.....	Allegheny.
Robert Sutton.....	November 1863.....	Clarion.
Thomas M. Wilson.....	October 1863.....	Schuyler.
Edward P. Lewis.....	April 1865.....	Highland.
Thompson R. Ewing, D. D.....	April 30, 1868.....	Blairsville.
Jesse B. Wilson.....	May 1870.....	Erie.
James H. Shields.....	May 7, 1872.....	Bellefontaine.
A. Fulton Boyd.....	June 1874.....	Redstone.
Samuel B. Fleming.....	June 14, 1874.....	Emporia.
James H. Hawk.....	June 23, 1874.....	Clarion.
Wm. H. McFarland.....	October 10, 1876.....	Ft. Wayne.
Robert H. Fulton.....	June 7, 1877.....	Pittsburgh.
James R. McQuown.....	June 1877.....	Allegheny, (C. P.)
David R. McCaslin.....	June 27, 1877.....	Blairsville.
Asa Leard.....	1879.....	Chicago.
Wm. P. Chalfant.....	September 9, 1884.....	Pittsburgh.
James B. Caruthers.....	June 29, 1887.....	Clarion.

MEETINGS OF PRESBYTERY.

During the entire period of its existence the Presbytery has held four stated meetings each year, known respectively as the spring, summer, fall and winter meeting, except that in the years 1863 and 1870 no winter meeting was held, and in the year 1871 the meeting held was an adjourned meeting. The winter meetings have been largely devoted to devotional exercises and to conferences upon subjects connected with the work and welfare of the Church, in accordance with a programme prepared in advance by a committee appointed for the purpose. Some of these meetings have been occasions of much interest and spiritual enjoyment, and several times have they been followed in the church where held or in other churches of the Presbytery, by special manifestations of the Holy Spirit's presence and power. As a matter of historic record a list of all meetings held including *special* or *pro re nata* meetings (those called for a particular purpose) and *adjourned* meetings (those appointed by Presbytery while in session to transact business then arising or to complete business unfinished), is hereto appended.

The meetings naturally have been most frequent in the larger and more easily accessible churches. Of the fifty churches now on the roll, all but thirteen have had the Presbytery once or oftener. These thirteen less favored churches are the following, viz: Bethel, Crooked Creek, Clinton, East Union, Homer, Kittanning, 2d, Middle creek, Mount Pleasant, Mahoning, Midway, Rockbridge, Smicksburg, Tunnelton.

In this list most of the newer organizations have been included. A number of meetings were held at places without the bounds of the Presbytery, mostly in connection with meeting of Synod at the same place. These places are indicated by an asterisk. The whole number of meetings held in thirty years has been 167, an average of a little more than $5\frac{1}{2}$ per year. These meetings in detail as to place and time have been as follows:

Place.	Time.	Place.	Time.
Indiana.....	January 6, 1857.	Clarksburg, adjourned....	July 5, 1864.
Glade Run, adjourned....	February 20, 1857.	Elderton.....	October 4, 1864.
Elder's Ridge.....	April 14, 1857.	Warren, (Apollo).....	December 27, 1864.
Elderton.....	June 23, 1857.	West Lebanon.....	April 11, 1865.
Warren, (Apollo) adj.....	August 25, 1857.	Centre.....	July 5, 1865.
Centre, adjourned.....	September 1, 1857.	Jacksonville, (special)....	August 18, 1865.
Harmony.....	October 6, 1857.	Bethel.....	October 3, 1865.
Currie's Run.....	January 5, 1858.	Plum Creek, special.....	November 2, 1865.
Bethel.....	April 6, 1858.	Appleby Manor.....	December 26, 1865.
Glade Run.....	June 22, 1858.	Indiana.....	April 24, 1866.
Cherry Tree, adjourned....	July 14, 1858.	Elder's Ridge.....	June 26, 1866.
Parnassus.....	October 5, 1858.	Parnassus.....	September 25, 1866.
*Blairsville, adjourned....	October 22, 1858.	Kittanning.....	December 25, 1866.
Leechburg.....	January 4, 1859.	Leechburg, special.....	March 9, 1867.
Kittanning.....	April 12, 1859.	Ebenezer.....	April 23, 1867.
Boiling Spring, adj.....	May 12, 1859.	Indiana, adjourned.....	April 25, 1867.
Gilgal.....	June 28, 1859.	Concord, adjourned.....	May 10, 1867.
Currie's Run, adjourned....	June 30, 1859.	Harmony.....	June 25, 1867.
Rural Valley.....	October 4, 1859.	Apollo, special.....	September 17, 1867.
Jacksonville.....	January 3, 1860.	Kittanning.....	October 16, 1867.
Boiling Spring.....	April 24, 1860.	West Lebanon.....	December 24, 1867.
West Lebanon.....	June 26, 1860.	Apollo.....	April 28, 1868.
Washington, adjourned....	July 3, 1860.	Plumville.....	June 23, 1868.
Saltsburg.....	October 2, 1860.	Concord.....	October 6, 1868.
Indiana, adjourned.....	October 19, 1860.	*Monongahela City, adj....	October 16, 1868.
Washington.....	January 1, 1861.	Parnassus.....	December 29, 1868.
Elder's Ridge.....	April 9, 1861.	Indiana.....	April 13, 1869.
Ebenezer.....	June 18, 1861.	Kittanning, adjourned....	May 1, 1869.
Warren, (Apollo).....	October 1, 1861.	Appleby Manor.....	June 22, 1869.
Kittanning, adjourned....	October 11, 1861.	Leechburg.....	October 13, 1869.
Saltsburg.....	December 31, 1861.	*East Liberty, adjourned..	October 16, 1869.
Currie's Run.....	April 15, 1862.	Saltsburg.....	December 28, 1869.
Cherry Tree.....	June 24, 1862.	Glade Run.....	April 12, 1870.
Glade Run, special.....	September 19, 1862.	Marion.....	June 28, 1870.
Centre.....	October 7, 1862.	Erie, (order of Synod)....	July 8, 1870.
*Pittsburgh, adjourned....	October 22, 1862.	Freeport.....	October 4, 1870.
Jacksonville.....	January 6, 1863.	Jacksonville.....	April 4, 1871.
Indiana.....	April 14, 1863.	Kittanning, special.....	May 2, 1871.
West Lebanon, adj.....	May 4, 1863.	Lawrenceburg, (Parker)..	July 5, 1871.
Leechburg.....	June 30, 1863.	Brady's Bend.....	October 11, 1871.
Rural Valley.....	October 6, 1863.	*Franklin, adjourned.....	October 14, 1871.
Glade Run.....	April 12, 1864.	Centre, adjourned.....	December 20, 1871.
Kittanning, adjourned....	May 10, 1864.	Saltsburg.....	April 2, 1872.
Pine Run.....	June 28, 1864.	Saltsburg, special.....	May 21, 1872.

Place.	Time.	Place.	Time.
Centre.....	July 1, 1872.	West Lebanon.....	April 27, 1880.
Saltsburg.....	October 1, 1872.	Indiana.....	June 30, 1880.
Apollo.....	December 17, 1872.	Marion, adjourned.....	August 5, 1880.
Rayne, adjourned.....	December 31, 1872.	Saltsburg.....	October 7, 1880.
Elder's Ridge.....	April 8, 1873.	*Allegheny, adjourned.....	October 9, 1880.
Slate Lick.....	June 24, 1873.	Jacksonville.....	December 21, 1880.
*Allegheny, adjourned.....	September 26, 1873.	Indiana, special.....	March 7, 1881.
Ebenezer.....	October 7, 1873.	Currie's Run.....	April 26, 1881.
Indiana.....	December 9, 1873.	Kittanning, adjourned.....	May 11, 1881.
Kittanning.....	April 7, 1874.	Jacksonville.....	June 21, 1881.
Currie's Run.....	July 1, 1874.	Parker, adjourned.....	July 12, 1881.
Glade Run.....	October 13, 1874.	Srader's Grove.....	October 18, 1881.
Leechburg.....	December 23, 1874.	*Eric, adjourned.....	October 22, 1881.
Saltsburg.....	April 6, 1875.	Clarksburg.....	December 6, 1881.
Boiling Spring, adj.....	May 11, 1875.	Kittanning, special.....	April 4, 1882.
Cherry Run.....	June 22, 1875.	Leechburg.....	April 25, 1882.
Kittanning.....	October 6, 1875.	Glade Run.....	June 27, 1882.
*Brookville, adjourned.....	October 11, 1875.	Concord, adjourned.....	June 28, 1882.
Clarksburg.....	December 22, 1875.	Elder's Ridge.....	October 10, 1882.
Freeport.....	April 4, 1876.	*Harrisburg, special.....	October 20, 1882.
Union.....	June 13, 1876.	Apollo.....	January 2, 1883.
Rural Valley, special.....	June 29, 1876.	Kittanning, special.....	January 29, 1883.
Mechanicsburg.....	October 18, 1876.	Ebenezer.....	April 24, 1883.
Indiana, adjourned.....	October 23, 1876.	Mechanicsburg.....	June 25, 1883.
Apollo.....	December 19, 1876.	Indiana.....	October 15, 1883.
Parker.....	April 3, 1877.	Marion.....	January 2, 1884.
Freeport, special.....	April 23, 1877.	Concord.....	April 22, 1884.
Marion.....	June 27, 1877.	Apollo.....	June 17, 1884.
Elderton, adjourned.....	June 29, 1877.	Harmony.....	October 7, 1884.
West Glade Run.....	October 17, 1877.	Saltsburg.....	December 30, 1884.
*Greenville, adjourned.....	October 22, 1877.	Kittanning.....	January 12, 1885.
Saltsburg.....	December 19, 1877.	Worthington.....	April 28, 1885.
Ebenezer.....	April 23, 1878.	Parker.....	June 28, 1885.
Bethel, adjourned.....	June 6, 1878.	Washington.....	October 6, 1885.
Cherry Tree.....	July 9, 1878.	Kittanning.....	December 29, 1885.
Appleby Manor.....	October 9, 1878.	Freeport.....	April 13, 1886.
*Meadville, adjourned.....	October 14, 1878.	Glade Run.....	May 11, 1886.
Indiana.....	December 17, 1878.	Atwood.....	October 12, 1886.
Rural Valley.....	April 22, 1879.	Leechburg.....	December 14, 1886.
Elderton.....	July 1, 1879.	Ebenezer.....	April 26, 1887.
Saltsburg, special.....	September 4, 1879.	Glade Run.....	June 28, 1887.
Slate Lick.....	October 8, 1879.	West Lebanon.....	October 11, 1887.
Kittanning, adjourned.....	October 10, 1879.	Parker City.....	December 20, 1887.
Parker.....	December 17, 1879.	Elder's Ridge.....	April 10, 1888.

SPECIAL SERVICES.



At different times in the history of the Presbytery arrangement for special meetings and services has been made, with a view to promote the spiritual life of the churches and to instruct and encourage the people to earnest and systematic work on behalf of the Redeemer's kingdom.

On the 26th of December, 1865, a plan was adopted for conventions of ruling elders. The paper in part is as follows:

“ Recognizing as we do the specific claims of Jesus upon ministers, elders and private members respectively, and the obligation devolving upon us as a Presbytery to call out and direct the humble, prayerful, active energies of all God's people under our care with a view to seeking the general revival of God's work among us, therefore,

1. *Resolved*, That each pastor and stated supply be enjoined to preach as soon as practicable, first, on the specific duties of ministers and elders; second, on the specific duties of private members of the church in relation to the cause of Christ.”

2. The second resolution provides for dividing the Presbytery into three districts.

3. The third, among other details, expresses the object of these services as follows:

“ The object of these conference meetings will be a prayerful discussion of the duties and responsibilities of ruling elders in all their relations to the cause of Christ, with special reference to

elder's visitations, district prayer meetings, and the measure of their obligations and facilities to call out and bring into profitable exercise the active energies of each and all professing Christians.

4. *Resolved*, That a home concert of prayer be held at every closet, family altar and prayer-meeting within our bounds, on the evening preceding the meeting of the elders' conferences, on behalf of their convocations and the special work which they contemplate.

5. *Resolved*, That following these elders' conferences, the ministers engage in a general visitation of the churches, spending from one to three days in public and social religious exercises in each."

The statistics next following these arrangements show very considerable accessions to a number of the churches. For at least two succeeding years similar conventions were held.

At a meeting held October 14, 1874, Presbytery, "believing that conventions for conference and prayer, and the discussion of subjects intimately connected with the work of our church, would create and promote a greater degree of interest in the different departments of church work," divided its territory into six districts and arranged to hold a convention of the pastors, elders and people of the churches in each. These meetings were commonly designated "district conventions," or Christian workers' conventions," and in some of the districts were wonderfully popular and successful. Programmes of exercises were carefully prepared beforehand, and conferences on various subjects pertaining to the Christian life and to church work were held. In many cases the attendance upon these meetings was beyond the capacity of the churches in which they were held, and not infrequently, during the discussions and devotional exercises, these larger assemblies were profoundly impressed. This general description will hold for three or four of the districts. In the others the popular interest was not so great. But taking them all in all, it is believed that they were productive of great good, contributing to the dissemination of religious intelligence, stirring

up Christians to greater zeal in the Master's service, and in some cases contributing to the winning of souls for Christ.

Of some of these conventions memories are yet cherished by many that were in attendance, and will long be regarded as precious. For ten years without interruption, except an occasional failure in one or two of the districts, these meetings were kept up, Presbytery at its summer meetings appointing necessary committees, and the conventions taking place during the autumn. At length popular interest in most of the districts having somewhat abated, Presbytery deemed it expedient to leave the holding of these meetings to the option of the several districts. This action was taken June 9, 1885, since which time they have not been held.

At a meeting held December 18, 1878, the following resolution was adopted:

"In view of the fact that many of our vacant churches have been for years without a pastor and greatly need the counsel and encouragement of Presbytery, and believing that the interest of the churches might thereby be promoted, Presbytery hereby resolves to arrange for some special services in them, these services to be held by members of Presbytery; two ministers to be appointed to each vacant church to spend one week with it, holding as many social and public services as they may deem expedient, and very especially to urge upon the officers and leaders in the church the necessity of taking such steps as will secure the regular preaching of the Gospel, offering such suggestions as to ways and means as they may think best, and this week's labor to close with a communion service; the ministers holding these services to receive no pecuniary remuneration save necessary expenses."

Arrangements in accordance with the above plan were made by Presbytery and services held in all the churches then vacant. In some of them the services were attended by remarkable manifestations of the Spirit's presence and power, revivals occurring among the most notable ever witnessed in the Presbytery. Foremost in the list of favored churches may be mentioned Concord, Middle creek and Mahoning, to

which the additions for the year as reported to next meeting of Presbytery were respectively 67, 42 and 31. At Plumville there were seven additions.

At a meeting held October 13, 1886, a plan was adopted looking toward the holding of evangelistic services in such churches as desired them, the understanding being that pastors would mutually aid each other in these services. Among the features of this plan were the following: "Whenever a church or pastor enters upon this work it shall be preceded by several days of prayer on the part of the people." "It is recommended that not less than one week be devoted to each place visited." "The preaching and all the services shall, as far as possible, be along a line to awaken an interest in salvation." As the services thus suggested were intended to be wholly voluntary, it is not certainly known in what churches special efforts were made. But the statistical reports for 1887 reveal some of the most noteworthy additions on profession in the history of the Presbytery. The following may be mentioned: Indiana, 26; Saltsburg, 18; Kittanning, 1st, 34; Currie's Run, 15; Slate Lick, 17; Cherry Run, 50; Rurral Valley, 110; Atwood, 28. In the entire Presbytery, 471.

ACTION ON OVERTURES.



In 1859 the General Assembly sent to the Presbyteries an Overture on Demission of the Ministry. This overture the Presbytery answered April 13, 1859, in the *negative*, assigning the following reasons:

“ 1. Persons might be tempted thereby to seek, without duly counting the cost, admission into the office of the Gospel ministry.

2. If our views of the nature of the office be correct, no ecclesiastical court has power to absolve ministers from their ordination vows.

3. There is too strong a tendency at present in the minds of many ministers to become secularized, and it is feared that the proposed amendment would greatly increase that tendency.”

The Assembly of 1865 submitted an overture looking toward the establishment of a standing Commission or Court of Appeals to consist of eight members, four ministers and four elders, to be elected by the Assembly and to meet at least once each year. This the Presbytery answered in the *negative*, adopting a report in explanation and vindication of the answer given that covers six pages of the records.

As a relic of the times of the civil war may be mentioned the fact that July 5, 1865, a “member of Presbytery” offered an overture asking whether adherence to a particular political

party named was to be deemed inconsistent with good citizenship or "made a term of communion" in the Presbyterian church. To this the Presbytery answered as follows:

"The province of the church is to recognize no party or parties as such. Loyalty to Christ the King and Head of the Church, and loyalty to the Government under which we live as the ordinance of God are the only tests of good and regular membership in this respect."

At a meeting held June 22, 1869, the following overture was adopted and sent to the General Assembly:

"WHEREAS, The present condition of our church requires that the present boundaries of many of the Presbyteries and Synods shall be changed; and

WHEREAS, Great and unnecessary inconvenience exists in many portions of our church from the fact that rivers and railroads have been made or have become boundaries of Presbyteries and Synods instead of centres,

Therefore, the Presbytery of Saltsburg most respectfully ask the General Assembly to instruct those to whom this matter of adjusting the boundaries of Presbyteries and Synods may be intrusted, that as far as possible they shall make rivers and railroads centres instead of boundaries."

At the same meeting, June 22, 1869, the basis of union as then proposed between the two branches of the Presbyterian church was *approved* by Presbytery, twenty ministers and thirteen elders being recorded by name as voting, and the vote being unanimous.

The Assembly of 1872 having submitted to the Presbyteries a new overture on Demission of the Ministry, Presbytery, April 9, 1873, answered this overture in the *negative*, as also one on the Limitation of Appeals.

December 23, 1874, on a proposition to amend the Form of Government so as to authorize the "rotary eldership," the Presbytery voted in the *negative*, the vote being 11 to 20.

At a meeting April 5, 1876, the proposition to change the Form of Government so as to provide Synodical representation in the General Assembly was answered in the *negative* "by a large majority."

On the overture to secure reduction of representation in the General Assembly by making 50 the basis instead of 24, Presbytery voted in the *negative*, October 19, 1876, passing the following resolution:

"*Resolved*, That this Presbytery does not see the necessity for the reduction of the representation in the General Assembly."

The Assembly of 1878 having submitted an overture looking toward reduction of representation and providing that the basis of representation should be the number of ministers and communicants combined as given in the annual statistical reports, Presbytery answered, October 10, 1878, in the affirmative, the vote standing 31 to 11.

By the Assembly of 1880 two overtures pertaining to the Consolidation of Synods were submitted, the first providing that the Synods at their option might become delegated bodies, and the second that all appeals not affecting the doctrine and constitution of the church should terminate in the Synod. Both of these were answered in the *negative*, but in regard to the first of the two the following resolution was adopted, viz:

"*Resolved*, That while answering this overture in its present form in the negative, Presbytery nevertheless approves of its main design, but desires the General Assembly to modify it so as to secure uniformity of representation throughout the entire church for all Synods of like composition as to numbers."

The Synod of Pennsylvania having submitted to its Presbyteries the question whether the Synod should become a delegated body, this Presbytery voted, April 25, 1883, in the *affirmative*.

The Assembly of 1883 having sent down an overture providing for reduction of representation by increasing the basis from 24 to 36, this Presbytery gave answer to this, October 16, in the *negative*.

On the revised Book of Discipline submitted by the Assembly of 1883, the Presbytery voted, April 23, 1884, unanimously in the *negative*, explaining by saying that "while approving of the main features of the book, Presbytery thinks that some modification of certain changes proposed should be made before its adoption."

The new Book of Discipline having been adopted in the constitutional manner, and the Assembly of 1884 having submitted to the Presbyteries certain proposed changes in it, this Presbytery voted, April 28, 1885, in the *affirmative*. The overture of the same Assembly providing for the appointment by the higher church courts, of Judicial Commissions; and also, that providing for reduced representation by limiting it to one minister and one elder for each twenty-four or fraction of that number not less than a half, were answered in the *affirmative*.

The Synod of Pennsylvania having proposed to its Presbyteries a scheme of Synodical sustentation, this Presbytery voted on the general scheme in the *affirmative*, April 29, 1885, and at the meeting, October 7, 1885, adopted an extended report of a special committee submitting to Synod certain additional features which Presbytery desired to have incorporated into the general plan.

As to consolidating the official periodicals of the church, Presbytery voted in the *affirmative*, April 29, 1885.

As to changing the Form of Government so as to allow the rotary system to be applied to deacons as well as elders, Presbytery voted, October 6, 1885, in the *affirmative*.

The overture of the Assembly of 1885 in regard to "Worship by Offerings," Presbytery answered in the *negative*, April 14, 1886, but qualified the answer by the resolution

that Presbytery favored the overture in its general intent and only desired delay in its adoption for the perfection of its details.

The plan of Synodical sustentation as proposed by the Synod of 1885 was answered May 12, 1886, in the *negative* by a nearly unanimous vote. In explanation of this vote as at variance with previous action on the same subject, it is to be remarked that the idea of local Presbyterial sustentation had grown in favor in the Presbytery and a plan had been partially wrought out. But the Synodical plan having been constitutionally adopted, this Presbytery decided December 21, 1887, to co-operate under the general scheme and appointed Rev. S. W. Miller, D D., to represent the Presbytery in the Synodical committee.

The overture of the Assembly of 1886 proposing removal of the restriction of the Confession of Faith in regard to marriage with a deceased wife's sister was answered in the *affirmative*. At the same time the overture of the same Assembly providing for a change in the Form of Government recognizing the right of ruling elders to serve as moderators of the various church courts was answered in the *negative*.

TEMPERANCE.



In regard to work done in the cause of temperance reform, no special pre-eminence is claimed for this Presbytery. Yet it may be truthfully said that from the beginning it has been in full sympathy with the cause and has ever been ready to exert its influence in all proper ways in its behalf. A wholesome sentiment in regard to this matter pervades our churches, and while intemperance, to some extent, has year by year been doing its deadly work within our bounds, few sections of country will be found in which the people as a whole are more characterized by habits of sobriety.

At its second meeting, April 16, 1857, Presbytery adopted a paper in which, after allusion to the evils of intemperance still manifest and to certain legislation on the subject regarded as retrogressive, occurs the following resolution:

“*Resolved*, That Presbytery is of opinion that it is expedient and desirable for its members, in addition to preaching on the subject in their respective charges, to endeavor to secure the co-operation of the different denominations of the church of Christ, in a general movement for reformation by pledged abstinence, believing that in view of the legislation upon this subject, our only hope is in a return to the good old paths which conducted the cause of temperance to that proud position which elicited and deserved the admiration of the moral world.”

A paper was adopted April 14, 1869, which, after reciting sundry Scripture passages bearing on the subject, contains the following:

“A Christian duty presented in the above passages is, *total abstinence from alcoholic liquor as a beverage*, because

"1. Its nature is to deceive. 2. It finally destroys. 3. Its effects are directly in conflict with being filled with the Spirit which is the exhortation to every Christian. 4. It causes weak brethren to offend. 5. In its most temperate use it has the appearance of evil. And

"WHEREAS, The General Assembly has urged upon the Presbyteries the adopting of all Scriptural measures for the suppression of intemperance, and believing that discipline, including the inculcating of the precepts of God's word, both in public and in private, as well as admonition, suspension and excommunication, is the Scriptural measure as respects the vice of intemperance; and furthermore, believing that the fearful prevalence of intemperance at the present time calls loudly upon the church for prompt and decisive action; therefore,

"*Resolved*, 1. That we call the attention of the churches under the care of this Presbytery to the action of the General Assembly of 1865 on the manufacture and sale of alcoholic liquors, page 550.

"2. That it is the expression of this Presbytery that total abstinence from all alcoholic liquors as a beverage should be a prerequisite to full membership in the Christian church, and that what is commonly known as 'temperate drinking' should be made a subject of discipline, and that the pastors and sessions of the several churches within the bounds of this Presbytery are hereby exhorted to be faithful in the carrying out of the spirit of these resolutions."

Some discussion going on in regard to the meaning of the action of the Assembly of 1871, the Presbytery, April 14, 1872, instructed the delegates to the ensuing Assembly "to exert their influence to prevent any repeal or modification of said action that will in any way give countenance or encouragement to the crime of selling spirituous, vinous, or malt liquors as a beverage."

Both the counties comprised in the Presbytery having voted by decided majorities in favor of the "local option" law at the time of its submission, Feb. 28, 1873, and the repeal of that law by the Legislature of 1874 being feared, Presbytery adopted a memorial to the Legislature, April 8, 1874, which is in part as follows:

"WHEREAS, The constant influence of our churches is the improvement of the moral and intellectual condition of the people, to the great advantage of the state, while the influence of license is to enfeeble and degrade the citizens and to multiply crime and criminals to the great disadvantage of the same; therefore,

"Resolved, That we, the members of this Presbytery, convened in Kittanning, and representing a membership of 5,450, do earnestly and respectfully urge you not to bring upon the state the calamities involved in repeal."

Notwithstanding the protest of the Presbytery the law was repealed.

In 1875 Presbytery sent Rev. T. D. Ewing as a delegate to the "National Temperance Convention," which met in Chicago, June 1 of that year.

The following resolutions were adopted June 23, 1875, viz:

"In view of the terrible evils of intemperance in our land and nation, and especially in view of the bold and defiant position taken by those who are engaged in the liquor traffic, we believe that the time has come when the united influence of the whole Christian church and all friends of humanity should be brought to bear directly and steadily against the liquor traffic and to secure the prohibition of the manufacture, importation and sale of intoxicating liquors as a beverage; therefore,

"Resolved, 1. That we earnestly urge upon the members of our churches and all good citizens to unite, in the use of all lawful means, for the entire prohibition of the manufacture, importation and sale of intoxicating liquors as a beverage.

"2. That we believe the time has come when Christian men should vote only for men of known temperance principles to fill all civil offices.

"3. That the ministers of this Presbytery are directed to preach on the present condition of the temperance question during the month of July, or as soon as convenient, in each church of their charge."

A paper was adopted April 26, 1882, of which the following is an extract:

“ WHEREAS, The friends of God and humanity seem to be organizing to promote the temperance reform by means of a Constitutional Amendment Association for securing prohibition; therefore,

“ *Resolved*, That as a Presbytery we recommend to all the people under our care, and to all others who are in sympathy with this movement, to use all just and honorable means to promote the interests of this cause.”

The following paper on “ The Cup in the Lord’s Supper ” was adopted October 8, 1884:

“ WHEREAS, A continued and growing interest throughout the church is manifested in the question as to the element most fitting to be used to represent the blood of our Lord Jesus Christ in the sacrament of the supper; and

“ WHEREAS, The element used by our Lord is referred to by Himself and by the sacred writers as ‘the cup,’ and ‘the fruit of the vine,’ the term *wine* being no where specifically mentioned; (Mat 26: 27, 29; Mark 14: 23, 25; Luke 22: 17, 18, 20; I. Cor. 11: 25, 26, 27, 28); and

“ WHEREAS, The juice of the grape as first expressed, or as preserved without change by fermentation, in our view unquestionably meets all the requirements of the case, and is free from the objections urged by some against fermented wine; therefore,

“ *Resolved*, That this Presbytery without desiring to limit by rigid enactment the liberty heretofore allowed to sessions in regard to this matter, hereby expresses to all its churches its cordial approval of such unfermented wine, and its wish that such use might become general; but whatever kind of wine may be used, we urge that care be taken in its selection that it be not a mere artificial mixture labeled to suit the purpose of the manufacturer or vender, but literally and truly the product of the grape, the actual ‘fruit of the vine.’ ”

Since January 4, 1883, the Presbytery has had a standing committee on Public Morals, whose duties are thus defined: “ It shall be the duty of this committee to promote the cause of temperance, Sabbath observance, and of public morality in

general, within our bounds, by the active use of all proper means, making such report or recommendation to Presbytery as their judgment may suggest." This committee makes report to the Presbytery annually.

For over twenty years the villages of Freeport, Leechburg, Apollo and Saltsburg, by special Act of Legislature have had the sale of intoxicants as a beverage within their limits prohibited. Owing to the steady growth of adverse sentiment, licensed houses have been gradually disappearing, so that while a considerable number remained they were confined mainly to a few leading places. During about four years past there has been an unwonted activity in seeking to promote the cause of temperance reform, not confined by any means to the churches and people of the Presbyterian name, but very generally participated in by them. It has as a local movement taken the form of opposition in the courts to the granting of all licenses. Petitions in favor of licensed houses have been met by general remonstrances containing thousands of signatures and by affidavits and remonstrances intended to bear against individual applicants. As a result all licenses applied for have been for three years refused by the court in Indiana county, and in 1887 all were refused by the court in Armstrong county but three, these being in localities where no formidable remonstrance was made, and in 1888 all were refused, so that at present there is not a single bar legally protected within our borders.

In securing the result thus indicated, manifest injustice would be done if there were failure to note the influence and active agency of the Woman's Christian Temperance Union through its various organizations within our bounds. The multiplication of their organizations and the growth of their work and influence within the past two or three years have been phenomenal. This is indicated by the following brief extracts from the "Annual Report of the Womans' Christian Temperance Union of Pennsylvania" for 1886:

“Indiana county. The work here is untiring and harmonious. Literature is distributed in great quantities, and wide-awake women stand by Judge White in his efforts to keep the saloons closed. Nine unions have organized during the year. One union has distributed literature in every school in the township. There has been a continual increase of interest since our last meeting.”

“Armstrong county. It is in the lead of all organized effort, and I am sure it cannot be matched in the United States. Last November it had three unions, now it has forty-two, twenty-six of them organized by the county president, (Mrs. Virginia G. Peart) and eight by Mrs. Safford, of Luzerne county. \$1, 234.67 have been raised for temperance work.”

RECORD IN THE WAR FOR THE UNION.



No statistics are at hand from which to draw precise statements as to the number of men furnished, or the value of the service rendered, by the constituency of this Presbytery in the memorable struggle incurred by this nation, a little more than a quarter of a century ago, in the effort to preserve its own life. In a few of the congregations there were temporary disturbances growing out of questions pertaining to the war at its inception or during its continuance, but these were scarcely noticeable as discords in the harmony of public sentiment, and detracted but little from the patriotic and enthusiastic support given to the government in the time of its pressing need and perilous extremity. From some of our churches men went out in large numbers carrying their Bibles in their pockets, a token that they felt that the cause was God's as well as their country's; and probably not a church then on the roll of the Presbytery failed to contribute a considerable number of its sons to swell the ranks of the citizen soldiery who across many a field of blood fought their way to victory. And there is not within our borders a quiet rural burial ground but contains graves that on Decoration Day are marked with flags and flowers.

Two camps were within our bounds for a time, Camp Orr at Kittanning, where two regiments, the 78th and 103d Pa. Volunteers, were recruited and drilled in 1861, and Camp Wright at Hulton. During the occupancy of Camp Wright, the Presbytery in session at Ebenezer, June 18, 1861, appointed Rev. W. W. Woodend, D. D., and elders Joseph

Thompson and Thomas Gibson, a committee to report in regard to sending supplies to the camp during the time that the soldiers might remain in it. This committee the next day submitted the following report which was adopted, viz:

“ WHEREAS, the proclamation of the President of the United States and the Governor of Pennsylvania in reference to the dangers that threaten our beloved country have been promptly responded to by many thousands of our patriotic fellow-citizens, chiefly from the ranks of the young men, who have offered their services, some for three months and others for three years, and are now removed from the religious privileges and influences of the family and of the church, and exposed to all the vicissitudes, dangers and corrupting influences of the camp and battle-field; and

“ WHEREAS, it is understood that no provision has been made either by the State or Federal Government for the religious instruction of many of the volunteers, and that many regiments of them are without chaplains; therefore,

“ *Resolved*, 1. That this Presbytery hereby approve not only of the energetic efforts of the Government to maintain its rightful authority in the land, and of the promptness with which our citizen soldiery have responded to the call of their country, but likewise of the efforts that have been made by the churches to aid the good cause by furnishing religious books and teachers for the army.

“ 2. That this Presbytery ask the privilege of sending seven supplies on seven successive Sabbaths to Camp Wright, located within our limits, to minister unto the spiritual necessities of the soldiers there encamped.

“ 3. That Rev. D. W. Townsend be appointed to present a copy of this action to Col. McClean, the presiding officer, immediately, and ask his approval and co-operation in carrying out the wishes of Presbytery.”

In pursuance of the above action, the Committee on Supplies made the following appointments for service at Camp Wright, which it is believed were fulfilled, although the record fails to make mention of the fact. “Supplies for Camp Wright: Mr. Kennedy the 4th, Mr. McMillan the 5th

Sabbath of June; Mr. Woodend the 1st, Mr. J. E. Caruthers the 2d, Mr. Irwin the 3d, Mr. McElwain the 4th Sabbath of July; and Mr. John Caruthers the 1st Sabbath of August."

In the minutes of June 30, 1863, occurs the following statement:

"Rev. Woodend made a statement and read correspondence from the Army Committee of the Christian Commission requesting ministerial aid from this Presbytery, and he having volunteered his services to visit the army of the Cumberland, the Committee on Supplies was instructed to supply his pulpit three fourths of the time for two months."

Similar appointments were made at subsequent meetings, the entire number being thirteen, including twelve ministers and one ruling elder, as follows: April 15, 1863, Mr. T. D. Ewing, licentiate, for three months to the Army of the Cumberland; October 6, 1863, Rev. F. Orr and Rev. D. J. Irwin were appointed, no time or place of service being designated; December 30, 1863, Rev. W. F. Morgan, Rev. A. Donaldson, D. D., and Rev. D. W. Townsend were designated to serve for a term of six weeks; April 13, 1864, Rev. G. M. Spargrove, Rev. J. E. Caruthers, and Elder Samuel G. Miller were appointed for a like term, and in connection with their appointment it was

"*Resolved*, That each member of this Presbytery has a standing commission to labor under the Christian Commission."

On December 27, 1864, Rev. John Caruthers, Rev. G. W. Mechlin and Rev. J. H. Marshall were designated to go to the army for "the usual term."

On the 30th of December 1863, Presbytery appointed

"Dr. J. B. Finlay and Rev. F. Orr, a committee to memorialize Congress to exempt from military duty all clergymen and preachers of the gospel duly accredited as such by their respective ecclesiastical constituted authorities, who are in the active exercise of their official functions."

The memorial which was reported and adopted, after assigning at length reasons for the request made, concludes as follows:

“ 8. That clergymen are unwilling to be understood as not wishing to bear their proportion of responsibility in the present crisis of the country, but they desire to perform it in a manner consistent with their sacred functions.”

MISCELLANY.



At a meeting held April 9, 1861, the following paper on the use of tobacco was adopted, viz:

“WHEREAS, The habitual use of tobacco is wasteful and filthy, and pernicious in its bearing, both physically and morally,

“*Resolved*, 1. That our young people generally and our theological students in particular be earnestly advised to abstain entirely from such use.

“2. That all heads of families under our care be earnestly urged to regard it as an object in the exercise of their family government to have the use of tobacco entirely excluded from their families.”

Under date of April 11, 1865, occurs this minute:

“Rev. A. McElwain presented to Presbytery a certificate for a perpetual scholarship in Washington college owned jointly by this and Blairsville Presbyteries.”

The records show the granting of the use of this scholarship to designated persons at different times. July 10, 1878, it is on record that “the Presbyterianial scholarship was left at the disposal of Rev. F. Orr.”

In June, 1867, Presbytery appointed two of the brethren to labor gratuitously among vacant churches in the West, arranging to supply their churches at home during their absence. One of the persons appointed, Dr. Woodend, reported afterwards that he had done so. The other, Rev. J. E. Caruthers gave satisfactory reasons for not undertaking the service.

About 1873, Presbytery began the custom of calling churches failing to contribute to the benevolent work of the church to give reasons for their delinquency. Under the action of this rule that has been followed ever since, sundry letters and admonitions addressed to the churches, and the help afforded by the permanent committee on beneficence appointed in 1880, the churches have grown more prompt and faithful, so that the great majority of them contribute regularly to all the Boards of the church, and at times the Presbyterial report has appeared with almost solid columns.

At a meeting of Presbytery held April 9, 1873, Presbytery joined with the congregation of Elder's Ridge in celebrating the thirty-fifth anniversary of the settlement of Rev. A. Donaldson, D. D., in that congregation, when the brethren of the Presbytery, in token of the esteem in which he was held, presented him a handsome chair.

In 1878 the standing rules of the Presbytery as then revised, were published for the first time in pamphlet form, under the direction of Rev. J. J. Francis, Stated Clerk. The rules were again revised in 1883, and published in similar form under the direction of Rev. D. H. Sloan, Stated Clerk.

The following resolution was passed October 6, 1878:

"Resolved, That this Presbytery approves of the employment of pious and educated laymen as expounders of the Scriptures, to be employed in holding prayer meetings, organizing Sabbath Schools, etc., said laymen to be at all times under the control of, and responsible to, the session of the church of which they are members."

Rev. John J. Francis having prepared a map of Presbytery showing the location of all the churches, Presbytery in 1879 had this map lithographed and published. It is in size 24 by 36 inches.

In 1879 the Stated Clerk of Presbytery, Rev. D. H. Sloan, prepared a series of questions and suggestions, twenty-eight points in all, for the guidance of sessions in preparing

their annual narratives of the state of religion, the object proposed being to secure proper fulness and uniformity. This outline was adopted by Presbytery and published for its own use. The results were very satisfactory. With a view to bring the advantages of method in this matter to the notice of the entire church, Presbytery in 1884 overtured the General Assembly to appoint a committee to prepare an outline for narratives for general use to be published by the Board of Publication. The Assembly responded favorably and appointed a committee who reported an outline to the Assembly of 1885, which was adopted and is that now in general use.

Early in 1881 the Stated Clerk of Presbytery, Rev. D. H. Sloan, prepared a full index to the records from the organization of Presbytery onward which he presented to Presbytery. The following resolution was passed in recognition of the service, viz:

“ Under a deep sense of obligation to our energetic and accommodating Stated Clerk for the full index of all Presbyterial action which he has voluntarily prepared and presented to us, we accept and appropriate it very gratefully.”

At a meeting held October 19, 1881, Presbytery decided to join with various other Presbyteries in the support and management of the Board of Colportage located at Pittsburgh, Pa. As members of the board, Rev. S. W. Miller, D. D., Rev. T. M. Thompson, W. B. Marshall, Esq., and Hon. A. D. Weir have been chosen from year to year until October, 1886, when the last named having removed from the Presbytery, Findley P. Wolfe, Esq., was chosen in his place.

At a meeting held October 16, 1883, Presbytery adopted an overture to the Synod of Pennsylvania on the subject of marriage and divorce, asking the Synod to appoint a committee representing some of the best legal talent at its disposal to endeavor to secure from the Legislature of this Commonwealth the enactment of a law that should contain the following features: 1. Provision for the registration and license of

all persons contemplating marriage. 2. Regulations concerning the granting of divorces and forbidding the granting of them except for Scriptural causes. The Synod responded to this overture by appointing an able committee. The committee held a meeting or two and were preparing a thorough report on the subjects indicated, but in the meanwhile a marriage license law was enacted by the Legislature of 1885.

Presbytery having noted the irregular and defective manner in which the records of many of the church sessions were kept, in 1883 prepared, published and distributed to all the churches a series of instructions and suggestions to sessions and clerks. These had reference to the manner of transacting business, but more especially to the manner of making and keeping the records, and a greater fulness and accuracy have been the result.

May 12, 1886, Rev. F. Orr was designated to labor, as his other duties allowed, as a missionary under care of the Board of Colportage, within the bounds of the Presbytery.

A very rare and interesting feature of the meeting held at Elder's Ridge, April 11, 1888, was the celebration of the fiftieth anniversary in the pastorate of Dr. Alexander Donaldson over that congregation. The church was decorated for the occasion, and was filled to overflowing with deeply interested friends. After a dinner served by the ladies of Elder's Ridge and West Lebanon, in the basement of the church, the anniversary exercises began with an anthem by the choir. On behalf of the Presbytery Rev. F. Orr then presented to Dr. Donaldson an album containing photographs of his Presbyterian associates for fifty years. He was followed by Rev. D. H. Sloan, who presented a memorial tablet prepared by Rev. J. J. Francis, D. D., and inscribed with an original jubilee poem; by Rev. J. S. Elder and Rev. L. Mechlin with golden offerings representing respectively the congregations of Elder's Ridge and West Lebanon. A chair was also presented to Mrs. Donaldson. Dr. Donaldson made a tender and felicitous

response to these gifts and salutations, after which Rev. J. S. Elder, formerly a member of the congregation, read an interesting history of the "Old Log Church." The services were concluded with remarks and prayer by Rev. G. W. Mechlin, D. D. At the preceding winter meeting Dr. Donaldson had asked to be released from his charge, but the congregations, being now called upon to answer to this request, protested that the tender tie that had so long bound pastor and people together should be sundered only by his death. *Serum in caelum redeat.*

STATISTICAL SUMMARY.

Following is a summary of the statistics of the Presbytery from the beginning. The figures are presented without comparison or comment, each thoughtful reader being able to make his own generalizations and draw his own inferences. The year given is that in which the reports were rendered to the General Assembly, and the precise time included in each report is from April 1 of the year preceding to April 1 of the year named. Previous to 1881 the number of elders and deacons was not reported. Several of the Boards were organized since the Presbytery, as indicated by the blanks:

Year.	No. of Ministers.	No. of Churches.	No. of Elders.	No. of Deacons.	Added on Profession.	Added on Certificate.	Whole Number Communicants.	Adults Baptized.	Children Baptized.	Members in S. S.	Given to Home Missions.	Foreign Missions.	Education.	Publication.	Church Erection.	Ministerial Relief.	Freedmen.	Sustentation.	Aid to Colleges.	General Assembly.	Congregational.	Miscellaneous.	
1857...	18	34	...	...	162	164	8,424	20	277	1,574	442	558	317	157	210	.....	.....	.....	.....	.....	143	\$	\$
1858...	21	36	...	...	202	195	8,677	75	322	1,611	713	697	339	67	80	.....	.....	.....	.....	.....	140	\$	\$
1859...	22	36	...	...	408	187	9,925	51	332	1,865	440	569	817	187	76	.....	.....	.....	.....	.....	111	\$	\$
1860...	24	36	...	...	375	190	9,225	68	352	2,175	387	542	534	183	138	.....	.....	.....	.....	.....	94	\$	\$
1861...	23	38	...	...	305	229	9,521	51	357	2,713	411	442	337	180	165	.....	.....	.....	.....	.....	.....	10,705	\$
1862...	24	38	...	...	182	122	9,642	25	337	2,632	368	461	333	129	273	.....	.....	.....	.....	.....	.....	11,786	\$
1863...	21	38	...	...	161	130	9,671	33	313	1,981	368	518	324	188	100	.....	.....	.....	.....	.....	.....	10,203	\$
1864...	25	39	...	...	131	125	9,833	21	232	1,780	367	516	199	134	165	.....	.....	.....	.....	.....	.....	14,989	\$
1865...	23	38	...	...	149	202	9,307	33	272	1,900	400	1,056	358	157	162	.....	.....	.....	.....	.....	.....	16,076	\$
1866...	22	37	...	...	226	193	9,474	23	224	2,213	385	875	395	135	268	.....	.....	.....	.....	.....	.....	3,192	\$
1867...	26	37	...	...	228	184	9,535	36	226	2,333	1,003	1,276	768	181	415	.....	.....	.....	.....	.....	.....	1,936	\$
1868...	24	37	...	...	221	167	9,485	18	294	1,671	1,299	1,795	704	357	478	.....	.....	.....	.....	.....	.....	2,230	\$
1869...	25	38	...	...	195	205	9,535	18	292	2,623	1,400	1,571	451	454	657	.....	.....	.....	.....	.....	.....	1,548	\$
1870...	21	38	...	...	201	144	9,643	20	292	2,623	1,400	1,571	451	454	657	.....	.....	.....	.....	.....	.....	1,253	\$
1871...	25	46	...	...	281	235	9,738	37	275	3,111	1,739	1,608	840	316	891	.....	.....	.....	.....	.....	.....	1,365	\$
1872...	26	46	...	...	243	196	9,338	51	297	3,225	2,080	1,808	830	310	887	.....	.....	.....	.....	.....	.....	3,291	\$
1873...	28	46	...	...	324	164	9,450	51	289	4,158	2,150	2,532	1,033	481	933	.....	.....	.....	.....	.....	.....	1,320	\$
1874...	35	46	...	...	355	254	9,475	42	342	4,250	2,360	3,806	1,730	491	1,069	.....	.....	.....	.....	.....	.....	2,420	\$
1875...	39	47	...	...	359	258	9,550	42	342	4,250	2,360	3,806	1,730	491	1,069	.....	.....	.....	.....	.....	.....	1,767	\$
1876...	27	47	...	...	708	289	9,012	122	331	4,452	1,691	3,406	1,587	377	504	.....	.....	.....	.....	.....	.....	2,482	\$
1877...	31	48	...	...	558	274	9,382	77	364	4,923	1,837	4,019	1,552	360	504	.....	.....	.....	.....	.....	.....	2,034	\$
1878...	31	48	...	...	228	190	9,619	33	316	5,078	1,351	3,698	482	304	384	.....	.....	.....	.....	.....	.....	1,906	\$
1879...	30	50	...	...	384	235	9,622	57	320	5,074	1,213	3,514	466	262	258	.....	.....	.....	.....	.....	.....	3,660	\$
1880...	29	50	...	...	207	186	9,343	33	303	4,970	1,306	3,597	331	228	319	.....	.....	.....	.....	.....	.....	1,682	\$
1881...	26	49	...	...	296	199	9,301	42	327	5,167	1,498	3,656	407	346	319	.....	.....	.....	.....	.....	.....	1,845	\$
1882...	26	49	...	...	235	180	9,235	35	246	5,188	2,235	3,895	507	346	512	.....	.....	.....	.....	.....	.....	1,286	\$
1883...	26	49	...	...	240	180	9,231	41	238	5,020	2,235	3,895	507	346	512	.....	.....	.....	.....	.....	.....	2,640	\$
1884...	26	49	...	...	251	184	9,286	45	257	4,924	2,649	3,988	487	361	989	.....	.....	.....	.....	.....	.....	1,703	\$
1885...	30	50	...	...	516	210	9,602	87	277	5,276	2,927	3,910	444	368	648	.....	.....	.....	.....	.....	.....	1,845	\$
1886...	27	50	...	...	361	156	9,672	70	302	5,260	2,941	4,006	647	270	542	.....	.....	.....	.....	.....	.....	997	\$
1887...	25	50	...	...	471	502	9,770	62	251	5,172	2,658	3,821	877	390	467	.....	.....	.....	.....	.....	.....	1,186	\$
1887...	25	50	...	...	27	27	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1,194	\$
Total	...	...	.....	...	9,327	5,994	.....	1,417	9,178	.....	\$44,619	\$73,419	\$22,063	\$8,760	\$15,873	\$10,609	\$11,692	\$5,061	\$1,177	\$9,008	\$853,032	\$63,401	

WOMAN'S PRESBYTERIAL HOME MISSIONARY SOCIETY.

BY MRS. M. W. BELL.

The missionary idea came into the world with Christianity itself. Christ came to emphasize and to illustrate God's infinite longing for the salvation of men. He was sent as a missionary from Heaven to earth, while the heralding angels sang "Glory to God in the Highest, and on Earth, Peace, Good Will Toward Men," and all down the ages every missionary, every missionary society, every children's band has taken up the joyful chorus, "Peace on Earth and Good Will Toward Men." And woman, although "last at the cross and first at the sepulchre," had these later years been wont, Sarah like, to knead her cakes and roast her veal behind the tent door, while the Abrahams dined with angels; but by and by she steps out and inquires:

"How to begin, how to accomplish best,
Her end of being on earth and mission high."

Yes, "mission high," high as the star of Bethlehem, old as Christianity and wide as the earth.

In the summer of 1881, a committee of the Presbytery of Kittanning appointed Mrs. D. J. Irwin, Mrs. D. Hall, Mrs. George W. Mechlin, Mrs. Eva G. Thompson, Mrs. Wm. G. Parks, Mrs. S. W. Miller, Mrs. Alexander Donaldson, Mrs. Pollock and Mrs. Fullerton as a Presbyterial Committee of Home Missions.

August 26th, 1881, the committee met at Elder's Ridge and organized for Home Mission work, electing Mrs. D. J. Irwin, President; Mrs. George W. Mechlin, Vice President; Mrs. Eva G. Thompson, Secretary; Mrs. William G. Parks, Treasurer.

On November 1st, 1882, the Society met in Kittanning. Those who were anxious for the child of one year, inquired with eager faces: "What of the night," and joyfully received the reply, "The morning cometh." Instead of the \$1,000.00 asked of the Presbytery of Kittanning, \$1,400.00 was contributed in money, and over \$400.00 in boxes and packages; twenty-six churches reporting societies and bands. Sixteen have separate organizations for Home Missions, five divide their funds between Home and Foreign Missions, and five raise money in "mite boxes" and by donations. Five "bands" are reported, some of which contribute alternate years to Home and Foreign Missions, and the others exclusively to Home Missions.

The following churches report societies:

Apollo, Bethel, Clarksburg, Ebenezer, Elder's Ridge, Freeport, Glade Run, Indiana, Kittanning, Leechburg, Marion, Mechanicsburg, Saltsburg, Slate Lick, Tunnelton, Worthington.

And the following churches report contributions to Home Mission work by "bands," "mite boxes," "donations" and "H. and F." societies:

Appleby Manor, Clinton, Concord, Curries' Run, Cherry Tree, Elderton, Homer City, Jacksonville, Parker City, West Glade Run, West Lebanon, Washington.

October 16th, 1883, the Society met in Indiana, and the reports from the auxilliary societies were quite encouraging, showing an advance in organizations, contributions and interest.

June 18, 1884, the Society met in Apollo, and here we walked alone. Hitherto we had held closely the strong and

tender hand of our brother, (Presbytery) but realizing that "whosoever hath to him shall be given," we timidly stepped forth. To our little strength "shall be given." To our blundering efforts "shall be given." To our whispered prayers "shall be given."

June 9th, 1885, the Society met in Parker City. An election of officers resulted as follows: Mrs. Eva G. Thompson, President; Miss Maggie B. Irwin, Mrs. D. J. Irwin, Mrs. T. B. Elder, Mrs. H. W. Lowry, Vice Presidents; Mrs. A. T. Bell, Secretary; Miss Juliette Robinson, Treasurer.

June 16th, 1886, the Society met in Elderton, where the reports showed twenty-eight auxiliary societies, five bands and five hundred and twenty-eight (528) members. Money paid to W. E. C. for Home Missions, \$586.00, and boxes and packages amounting to \$702.00.

June 15th, 1887, the Society met in Leechburg, and although no new auxiliaries were reported there was an increase in membership and liberality. "Nothing in this world keeps but the human soul," everything else lives but to decay, but this mission work, with the sweet word "Home" attached lies so near the human heart that we may assure ourselves it will live perpetually.

WOMAN'S PRESBYTERIAL FOREIGN MISSIONARY SOCIETY.

BY MRS. T. B. ELDER.

In April, 1874, the Presbytery of Kittanning, after some discussion appointed a committee to make arrangements for a missionary convention, which should have special reference to "woman's work for woman" in heathen lands. This convention was called to meet in Apollo on the 17th of June, 1874. There were present about 160 delegates, representing two-thirds of the churches in the Presbytery. The report of that meeting speaks of it as a convention marked from the first by great enthusiasm, with evident tokens of the presence and power of the Holy Spirit. The interest of that convention was largely owing to the soul-stirring addresses of the returned missionaries present—Rev. W. F. Johnston, D. D., India; Rev. S. G. M'Farland and wife, Siam; Miss Loring, of Syria, (now wife of Rev. W. M. Taylor, of Mt. Jackson, Pa.,) and Dr. George P. Hays, then President of Washington and Jefferson College. The interest was much intensified by the great sympathy of the audience with the object of the convention and the earnestness with which the women of our churches seemed ready to enter anew upon the great work of bringing the world to Christ, showing how groundless the fears expressed by many members of the Presbytery, that the churches were not ready for this convention. At the close an

executive committee of fifteen ladies was appointed to take charge of this work in the Presbytery. The following are the names of that committee:

Mrs. T. D. Ewing, Kittanning; Mrs. B. F. Boyle, Slatelick; Mrs. James Bovard, Marion; Mrs. T. B. Elder, Elder's Ridge; Mrs. E. M. Forrester, Freeport; Mrs. Dr. Hall, Indiana; Mrs. S. H. Holliday, Brady's Bend; Mrs. D. J. Irwin, Ebenezer; Mrs. Alice A. Magill, Apollo; Mrs. Dr. Mechlin, Glade Run; Mrs. M. W. M'Mullen, Mechanicsburg; Mrs. Franklin Orr, Jacksonville; Miss Dorcas Russell, (now Mrs. Elwood,) Clarksburg; Mrs. D. H. Sloan, Leechburg; Mrs. M. A. Sutton, Indiana.

This committee held its first meeting in Freeport, July 9th, 1874. Mrs. T. D. Ewing was chosen President, Mrs. M. A. Sutton, Vice President; Mrs. Dr. Hall, Treasurer, and Mrs. T. B. Elder, Recording Secretary. With the aid of Rev. T. D. Ewing, of Kittanning, and Rev. J. J. Francis, of Freeport, members of the co-operative committee of the Presbytery, a plan of work was adopted, as follows: The territory was first districted, and from two to three churches assigned to each member of the committee, and they severally enjoined to effect, if possible, an organization in connection with the Woman's Foreign Missionary Society in the churches under their care, and to have general oversight of these societies, and aid them in every possible way in developing and sustaining an interest in mission work. Six societies were organized prior to this time—Marion, Kittanning, Elder's Ridge, Brady's Bend, Leechburg and Freeport. Marion being organized in October, 1871, has the honor of being the first organization in the Presbytery. These societies fell in all the more heartily with the general movement on account of a prior organization. But with all available helps the work of this committee was somewhat difficult, as there were few landmarks to serve as guides. A new path was to be made, and care must be taken not to depart from good old Presbyterian ways: women must be brought out of their tranquil, irresponsible position in regard to Foreign Mission work, and

assume new and more public duties. Many timidly shrank at first from going forward, and were inclined to shake off responsibility by quoting Paul's saying, "That women keep silence in the churches." In view of these things the pioneers had to move softly, thoughtfully and prayerfully, and study to win the opposers and to encourage the shrinking and timid ones to go forward. One rule was carefully observed from the first, that of consulting the pastors and seeking their advice and encouragement. This committee owes much of its success in the work, in its earlier years, to the ministers of Kittanning Presbytery for their valuable aid in holding district conventions in different parts of the Presbytery, and thus awakening a more general interest in the cause of missions. In this and many other ways we have had their "God bless you" from the very beginning of our work.

At the close of our first year we were able to report thirty-seven auxiliaries and seven mission bands, with a contribution of \$2,076.29. It has been with joy that we have closed the record of each year bringing to the Master of the vineyard his \$2,000.00, and, in the year 1877, including the centennial offering, lacking but \$75.00 of \$3,000.00.

It has been said that the earlier years of a society are marked by many experiences similar to those of a child—its beginnings feeble, its steps uncertain, and its ignorance amusing. So we have found it. But in 1879 and 1880, we had grown into a family of forty-four auxiliaries and thirteen mission bands, leaving but five small churches unorganized, and they without settled pastors. Some feeble, struggling churches had zeal enough stirred up to organize and continue for a time, but discouragements came and the good work was allowed to cease.

In 1880, a call to Rev. T. D. Ewing, of Kittanning, which transferred him to the Presidency of Parson's College, Iowa, took from us our much-loved President, Mrs. Ewing. She had most faithfully served as President for six years. She had

rare tact for organization and general management, and was most admirably qualified with manner and voice to preside at popular meetings, and commend the cause to the general public. But our loss was only other's gain, as all her zeal and helpful activity in missionary work was but transferred to another field. It was written of her by an eminent minister, near her western home, after her death on September 12th, 1884, that "although her life was not lived out to the full, it was lived beautifully and well." Mrs. J. J. Boyd, of Slate Lick, was chosen President after Mrs. Ewing's resignation, and served with great faithfulness for two years, when failing strength constrained her to resign. In the beginning of the work the position of an officer in our association was full of unfamiliar duties, and, at times, peculiarly trying, and the willing and capable official was more difficult to find than now, after the training of years and the growth of a sentiment favorable to the movement. The officers were at first elected without a limit to the time of service, and that without any of those little jealousies that are apt to attend their selection where such places come to be looked upon as positions of honorable distinction and their duties are better known and more narrowly defined. It was proposed at the annual meeting in Indiana in October, 1883, that the term of serving in office be limited to a period of three years, and, in accordance with this decision Mrs. Alice A. Magill accepted the office of President, to which she had been unanimously chosen. A committee was also appointed at this meeting to make such a revision of the constitution as would bring the society more into harmony with the work at large, and present it for adoption at the next meeting in June, 1884. At the delightful reunion held in Apollo, June 17th, 1884, where nearly all the workers of the first decade were gathered, the revised constitution was submitted, and after some discussion adopted. It called for an enlarged board of officers, four Vice Presidents instead of one, and in accordance with this requirement, the following persons were elected to serve for three years: Mrs. S. W.

Miller, Saltsburg; Mrs. J. J. Boyd, Slate Lick; Mrs. Eva G. Thompson, Marion; Mrs. E. R. Dain, Freeport. Three Secretaries were also required instead of one, and the following were elected: Foreign Corresponding Secretary, Miss M. B. Irwin, Ebenezer; Home Corresponding Secretary, Mrs. M. J. Elder, Elder's Ridge; Presbyterial Secretary, Mrs. T. B. Elder, Elder's Ridge. Mrs. Dr. Hall handed in her resignation as Treasurer, and Mrs. M. A. Sutton, of Indiana, was chosen, and most faithfully performs the duties of that office.

In less than one year from this time the President's chair was again left vacant by the removal of Rev. H. Magill and wife to a western field of labor. Mrs. Magill had been one of our most earnest workers for both Home and Foreign Missions for eleven years, and her loss was much felt, especially in the churches left vacant by her husband's removal. Mrs. S. W. Miller, first Vice President, filled the vacancy and successfully carried the work forward until the close of the thirteenth year, June 17, 1887. At this time the following officers were elected, viz: President, Mrs. Samuel Crawford, Kittanning. Vice-Presidents, Mrs. C. E. Barr, Indiana; Mrs. T. M. Thompson, Freeport; Mrs. D. J. Irwin, Ebenezer; Mrs. A. T. Bell, Kellysburg. Secretaries: Home Corresponding, Mrs. T. C. Watson, Elder's Ridge; Foreign Corresponding, Miss M. B. Irwin, Ebenezer; Presbyterial Secretary, Mrs. T. B. Elder, Elder's Ridge. Treasurer, Mrs. M. A. Sutton, Indiana.

The following table will show the several places of holding the annual meetings and the total contributions for each year:

Date.	Place of Meeting.	Contributions.
1875.....	Indiana	\$ 2,076 29
1876.....	Freeport.....	2,715 00
1877.....	Saltsburg.....	2,948 00
1878.....	Freeport.....	2,587 00
1879.....	Indiana.....	2,662 00
1880.....	Slate Lick.....	2,589 00
1881.....	Elder's Ridge.....	2,597 70
1882.....	Kittanning.....	2,369 26
1883.....	Indiana.....	2,373 96
1884.....	Apollo.....	2,531 00
1885.....	Parker City.....	2,454 37
1886.....	Elderton.....	2,671 15
1887.....	Leechburg.....	2,477 41
Total.....		\$33,052 14

The annual meetings have been held in different parts of the Presbytery, and since 1881, the date of the Home Mission organization, have been at the same time and place. At these meetings the story of missionary work has been frequently told by those who have "touched it with their own hands" on both home and foreign fields, among whom have been Dr. Hunter Corbett, Rev. T. F. Wallace, Dr. W. F. Johnson and wife, Drs. Coan and Wherry, Rev. S. G. Wilson, Mrs. Dr. Happer, and by the secretaries of the Foreign Board, Drs. Ellinwood and Gillespie. The home field has been represented by Miss Wray, of Utah; Miss Robertson, of Indian Territory, and by the secretary of the Board, Dr. W. C. Roberts. The claims of the Freedmen have been loyally urged by Dr. Allen and his now sainted wife, Mrs. Mary Allen, and later by Dr. H. T. McClelland, of the Western Theological Seminary. In addition to thus providing, as a stimulus to effort, contact with the zeal and fervor of active laborers in the field, it has been our constant aim to secure a regular supply of missionary intelligence among our membership, by as wide a circulation as possible of the monthly magazines printed by our board. Of these there are in circulation 216 copies of "Woman's Work," and of "Children's Work," 151 copies.

The present roll of membership contains 1,451 names, but a part of our "unsolved problem" is how to reach the more than 2,000 women, whose names are on the rolls of the churches of Kittanning Presbytery, who as yet have neither "part nor lot" in this organized work.

We turn now to look briefly at some of the work taken up by this Presbyterial society. Its contributions have found their way into almost every mission field in the world. Kittanning auxiliary took up the support of Mrs. W. F. Johnson in 1875 at Allahabad, India, and continued it until her return to America in 1885. Since then it has been transferred to Mrs. J. H. Judson, China. Apollo, Leechburg and Freeport, took as their missionary, in the same year, Mrs. Vandyke, of

Siam. Miss Wherry, we claim in a special manner, not only supported by our Presbyterian Society, but going out from us with her brother, Rev. E. M. Wherry, and his wife, on their return to India in the fall of 1879. Her work had been associated with that of her brother until in 1884 she was transferred to the girl's school at Dehra. A glance at the statistical reports shows contributions to schools and scholarships in China, India, Siam, Persia, Syria, Africa, Japan, Mexico and South America. The record also shows the "little ones" helping to launch Rev. E. P. Dunlap's missionary boat, aiding in the printing press for the Laos and the Missionary Home at Woodstock.

Saltsburg was organized in 1873, and the band there is recorded as the first mission band in the Presbytery. For thirteen years they have deposited their pennies and busied their fingers in fancy work for fairs, and tuned their voices for concerts, that they might swell the amount weekly dropped into their "mite" and "birthday" boxes. The amount given from their "mite boxes" alone to Foreign Missions is \$458.85, while their "birthday boxes" gather up their contributions for the Home Mission fund. Apollo has its "Hopeful" and "Faithful" workers, that come to the front each year with their \$40. Freeport's young ladies' branch contribute their \$50 for Zenana work, and the "Do What We Can" band, \$40 for their scholarship in Tungchow; Jacksonville, their \$50 for a scholarship in Beirut Seminary. Then there is the "Donaldson Band," of Elder's Ridge; the "King's Gardeners," of Homer City; "Band of Mechanicsburg" and Harmony's "Willing Workers;" the Sabbath School Band of West Lebanon; and the "Fruit Buds" of Slate Lick.

Let us thank God, that when our hands shall no longer be able to carry on the work of this missionary association, a corps of thoroughly trained Christian workers will be ready to take our places, and act with a power we have never known.

Having endeavored briefly to give the prominent features of these thirteen year's work, there comes to us a feeling of dissatisfaction in view of the meagre details given of so great a work. In a review like this, much of its history lies hidden, much of it is too sacred to touch, much of it is too lofty to reach.

The following is a list of all the organizations from the beginning of the work, with the date of their organization as far as known:

Appleby Manor, December, 1874; Apollo, June, 1874: Bands, "Hopeful," "Faithful Workers"; Bethel, July, 1874; Bethesda, May, 1886; Boiling Spring, October, 1874; Brady's Bend, March, 1873: Band, "Loring"; Centre, October, 1874; Cherry Run, October, 1874; Cherry Tree, 1885; Clarksburg, July, 1874; Clinton, July, 1874; Concord, August, 1874; Crooked Creek, December, 1874; Currie's Run, March, 1875; Ebenezer, January, 1874; Elder's Ridge, January, 1873: Band, "Donaldson"; Elderton, October, 1874; Freeport, April, 1874: Band, "Do What We Can"; Gilgal, October, 1874; Glade Run, June, 1874; Harmony, September, 1874: Band, "Willing Workers"; Homer City, —?: Band, "King's Gardeners"; Indiana, August, 1874; Jacksonville, August, 1874: Band, "Sabbath School"; Kittanning, November, 1873; Leechburg, January, 1884; Mahoning, August, 1874; Marion, October, 1871; Mechanicsburg, August, 1874: Band, "Mission"; Midway, —?; Middle Creek, November, 1874; Mount Pleasant, —?; Parker City, December, 1874; Rayne, January, 1875; Plumville, —?; Rockbridge, —?; Rural Valley, October, 1874; Saltsburg, June, 1874: Band, "Little Sunbeams"; Slate Lick, October, 1874: Band, "Fruit Buds"; Srader's Grove, July, 1874; Tunnelton, —?; Union, December, 1874; Washington, August, 1874; West Glade Run, September, 1874; West Lebanon, May, 1874: Band, "Sabbath School"; Worthington, May, 1874.

A CENTENARY DISCOURSE OF GOSPEL WORK
AND WORKERS IN THE BOUNDS OF KIT-
TANNING PRESBYTERY, DELIVERED
AT PARKER, DEC. 21, 1887.

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BY REV. A. DONALDSON, D. D.

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“Remember the days of old, consider the years of many generations; ask thy father and he will show thee, thy elders, and they will tell thee.”—Deut. 32: 7.

A life covering four-fifths of the century under review, and a personal knowledge of all the laborers in the present boundaries of Kittanning Presbytery, are the sole inducements to attempt the service required for this day.

The book of God's unfolding providence, like the cloudy pillar, all darkness to the Egyptians in its rear, shines benignly on the Israelites in front. So his providential dealings with his people can be comprehended only by those looking back upon them. “God has made his wonderful works to be remembered.” Hence the Saviour's declaration, “What I do thou knowest not now, but thou shalt know hereafter,” and the historical record, “These things understood not his disciples at the first; but when Jesus was glorified then remembered they that these things were written of him and that they had done these things unto him.”

The aim of this discourse is simply to put on record things proper to be “remembered” and handed down for “many generations” respecting our field, our work and our workers.

The comfort and even success of ministerial labor depends much on the population of any territory. Our population is mostly of Scotch Irish descent. Some, indeed, are fresh from the sod of the Emerald Isle and a few from the banks and braes of Scotland. To all these Presbyterianism, in any of its families, is congenial, and labor among them is generally as pleasant as anywhere else in this fallen world. But in and near the Crooked creek valley lying in Armstrong county, it is largely of German origin and inclines to the Lutheran and German Reformed churches, and, to their credit it should be remarked, that during the last half century they have cultivated their field with growing success and find that Germans, molting into English habits of life, are in many respects tractable and are easily induced to take a leading part in social religious exercises.

OUR FIELD.

Labor was commenced in it as early as 1787, the year before the General Assembly was organized. But the first pastor in it was Rev. Joseph W. Henderson settled in 1799 over Ebenezer and Bethel churches. Slate Lick and Union were organized in 1799; at least ministerial labor began there as early as that time. But Rev. John Boyd, settled in 1802, was the first pastor. These laborers with all that served Harmony, Indiana, Gilgal, Glade Run, Kittanning, Saltsburg, Apollo and Crooked Creek, being members of Redstone Presbytery, had a field immensely large, being liable to be sent as supplies to any part of its original territory. It narrowed down, however, at the organization of Ohio, Hartford and Allegheny Presbyteries, as they were successively formed. In 1830, when Blairsville was organized, any part of its territory might claim their labors as supplies until Clarion Presbytery took the portion north of the Red Bank creek, and then all south of this continued to be their field till 1857, when Saltsburg Presbytery was organized. For fourteen years afterward the field was about as large as at present. At the reconstruction of church courts in 1870 our

boundaries were so changed as to include all Armstrong county and Indiana county north of the Black Lick, and the Presbyterian name was changed to Kittanning. The territory is not likely to be further curtailed. Thus our territory has been included in five Presbyteries and one of them under two names, also it has been amenable to the Synods of Pittsburgh, Erie and Pennsylvania. Our Presbyteries have all been unusually harmonious, free from everything like clique or clan. So, too, was the Synod of Erie, electing its first four moderators by acclaim. What it will be since two whole States are included remains to be more fully seen.

CHANGING ASPECTS OF THE WHOLE COUNTRY.

Only a quarter of a century had elapsed under the Constitution and our General Assembly, when the nation was involved in a war with the mother country for more than two years, and by its success was relieved from the impressments of our citizens into her navy and other associated troubles. To this day childhood's memory recalls many incidents of that war.

Little more than half a century had passed, when the country was involved in war with Mexico, because the "lone star" state had been received into our Union. By the success of this war we gained large accession of territory. Severe as these conflicts were they were mere skirmishes in comparison with what awaited us between the third and fourth quarters of the century.

The storm of civil war had been brewing for nearly half a century. The country, boastfully called "the land of the free and the home of the brave," was largely wrapped up in slavery. About this institution people were more and more divided in sentiment. Some, regarding it as the sum of all villanies, sought immediate and unconditional emancipation, glorying in the name of abolitionists. Some regarding it as a great and growing evil but so intertwined with our civil affairs that it could not be unceremoniously swept away.

They prayed and believed that God, in his righteous providence, would develop some way of bringing it to an everlasting end, not at all foreseeing that "by terrible things in righteousness God would answer them." They called themselves anti-slavery men. But most of those personally involved in it claimed that it was a righteous and even benevolent institution, defended it by Scripture, sought its perpetuation and even extension over free territory. Incurring opposition in various ways they were so infuriated as to fire on Ft. Sumter.

This quickly kindled the blaze of civil war. Those fighting for the unbroken Union, after four years of furious conflict, and the loss of a million men, gained their object, and God had wiped the blot of slavery from our glorious escutcheon.

Indian wars had been in progress most of the time. Frequently they arose from injustice on the part of our citizens, and their final adjustment remains an unsettled problem. Still, on account of them there is reason to "tremble when we remember that God is just."

INTEMPERANCE.

As has been intimated, a million men by a glorious death secured the success of the civil war, but millions on millions will soon fall in ignominy and woe if the recent rate of increasing intemperance keeps on its way. Those engaged in the liquor traffic, with enormous profits, chiefly foreigners, too lazy to gain an honorable livelihood, are becoming intolerably bold in demanding that restraints on the traffic should be removed and that half of the Lord's day shall be given over to their unholy gains. This, like the firing upon Ft. Sumter, arouses considerate men everywhere, and especially the unwearied efforts of the glorious W. C. T. U. to put it under the ban of prohibition as quickly and as thoroughly as it can be done. May God's efficacious grace soon cause victory to perch upon their banner.

ECCLESIASTICAL DIVISION.

Wars and commotions outside the church are less unseemly than when they occur within its pale. Native depravity, total depravity, and divine grace necessary to overcome it, with other allied topics, about the year 1830 became subjects of humiliating discussion in all our church courts for seven years and then issued in the division of our church for thirty-two additional years. No doubt the eye of God detected faults on both sides, but the analogy of faith during these years brought the parties back to harmony again and the Schools were reunited in 1869, since which time the churches have enjoyed uninterrupted peace and prosperity. Was truth sacrificed in the case?

Other denominations sometimes represent our church as gradually receding from its Calvinism, Augustinianism, or *Paulism*, if they would use the best term. But if any attempt were made to vote down a single article of our faith the mass of the church would rise in uncompromising opposition to it. The labored statements of Drs. Palmer, Dabney & Co. in the endeavor to prove that we have forsaken ancient Presbyterian faith while the southern church retains it inviolate, are only a round-a-bout way of saying, "Stand by thyself. Come not near me for I am holier than thou." The best men in their own church regard the whole argument as perfect "bosh."

THE PRESBYTERIAL WORKERS.

Seventeen ministers were included in the organization, Painter, Kirkpatrick, Colledge, McClung, Donaldson, Graves, Caruthers, Stark, Woodend, Morton, McElwain, Leason, Mills, Moore, Bollman, Orr and Morgan. Twenty-eight more were added before the name was changed and sixty-two have been added to it since as the Presbytery of Kittanning. Thus the whole number enrolled has been one hundred and seven. The whole number licensed by Presbytery is seventy-four. Forty-seven have been ordained also.

CLERKS OF PRESBYTERY.

Recording clerks are chosen semi-annually with the moderator and have been too numerous for record here. In 1877 Presbytery established a "permanent" clerkship, and Rev. T. D. Ewing was chosen to fill it. He was succeeded in 1880 by Rev. John Gourley, and he again in 1883 by Rev. A. T. Bell, who is in the office still and likely to hold it for a long time. He is qualified for it both by his acquaintance with business rules and his well known taciturnity. His record would get sadly confused if he were prompted to rise every few minutes and adjust the switch to prevent Presbytery from running off the track, or to speak three or four times on one motion.

The Stated Clerk has always been a permanent officer of Presbytery. Rev. W. W. Woodend filled the office from 1857 till 1865; Rev. D. W. Townsend from 1865 till 1867; Rev. G. W. Mechlin from 1867 till 1872; Rev. J. J. Francis from 1872 till 1879, and Rev. D. H. Sloan from 1879 until the present time. To all these brethren Presbytery feels indebted for their accuracy and faithfulness.

When our last Stated Clerk leaving Presbytery resigned his office and our records were under review in Synod, the reviewer expressed his sympathy with the Presbytery of Kittingan in losing "the best Stated Clerk in the world." We felt sad to lose such accuracy and embellishment as he had shown. When his successor, Rev. D. H. Sloan, was elected many feared a falling off. But all were greatly gratified with records embellished as perfectly as before, and also by a complete docket of business for a coming meeting of Presbytery, sent a month in advance to each member, and a perfect index of all Presbyterial transactions in a separate book.

CONGREGATIONS.

Our Presbytery at its origin contained thirty-seven congregations and since then has organized thirteen, Clarksburg, Bethesda and Jacksonville in 1857, Marion and Mahoning in

1860, Plumville in 1864, Rockbridge in 1869, Homer in 1870, Srader's Grove in 1871, Atwood in 1874, Midway in 1875, Tunnelton in 1879, and Kittanning 2d in 1884. Thus fifty are now on our roll. Is Presbytery free from guilt in allowing some of them to remain so long vacant? Supplies are regularly sent by Presbytery and inquiries made as to their general condition.

STYLE OF SERMONIZING.

The seventeenth century style of preaching prevailed at the beginning of the period under review. Subjects were divided and sub-divided and separately discussed. This method greatly aided the memory of the preacher, (for reading sermons was not then in vogue) and of the people in hearing and retaining the discourse for purposes of meditation. Expository preaching also prevailed among many. A group of related verses was taken and analyzed, the chief thought brought to the front and subordinate ones discussed in due order. This method was greatly helpful to Bible students and taught them how to analyze for themselves the word of God. Later still it was common to divide every subject into three parts, and many preachers restricted themselves to such texts as would in any way allow of this division. Now the growing custom is to bring out the leading thoughts of a passage and make it the main subject of discourse and only notice other parts as may be subordinated to this. A very simple style of language, or, as Paul expresses it, "great plainness of speech" is used. Thus our young ministers readily gain the popular ear and heart and "the common people hear them gladly;" and the competence of our professors becomes generally known and admired. In all these methods the aim has not been to persuade men to become Christians, but simply to take away the stone from the cave where Lazarus lies in the sleep of death, and by pleading, wrestling prayer to secure the intervention of Him who is "the resurrection and the life," with the Almighty call,

“Lazarus come forth.” And then the great work remaining for us is skillfully and thoroughly to “loose him and let him go” in all the activities of Christian life.

MISSIONARY WORK

Blessed be God, in one particular he has granted us a little reviving. The field of missionary operations is coming into prominence. Young men and maidens in growing, cheering numbers offer themselves as candidates for the foreign field. “Woman’s Work for Woman” also assumes grand dimensions. But this inviting department of the subject will be presented by a smoother pen, a lady’s pen, and needs no further discussion here.

THE FATHERS, WHERE ARE THEY?

Our faith replies, among “the spirits of just men made perfect;” “forever with the Lord.” Our ardent feeling adds:

“With us their names shall live,
Through life’s succeeding years,
Embalmed with all our hearts can give,
Our praises and our tears.”

Here allow brief reminiscences of the character of those who labored on our territory and left their bodies with us, and also of a few who afterwards did brief service outside our borders. As dates and changes in their pastorates will be given in congregational histories they may be omitted here.

Rev. Joseph W. Henderson, of Bethel, whose life has been briefly recorded by another writer, is simply remembered as a stately, polished godly man. He is said to have been a perfectly punctual man, an acceptable preacher, a faithful pastor, and the first, in all this region, to advocate total abstinence from intoxicating drink. When from debility he resigned his charge and it became dependent on supplies, a wag suggested “If you bring Mr. Henderson’s old overcoat and hang it up in front of the pulpit for the congregation to look at, it will

do them more good than another man's preaching." His influence was perpetuated by nine daughters, who diffused refinement and intelligence wherever they went. Mrs. Lintner, the youngest, now over eighty years, lives in Blairsville, Pa.

Rev. John Reed, of Indiana, Pa., was a very rapid speaker and monotonous in delivery, leaving the impression on occasional hearers that he did not feel the truths he uttered, but private intercourse with him while assisting in communion service effaced this impression entirely. For twenty years he had served a congregation, one half of his time at a distance of fifteen miles from home. When he resigned this his health began to fail from inactive habits, and in two years his earthly labors were at an end.

Rev. Robert Johnston, of Bethel, was a lineal descendent of Oliver Cromwell and described as one who never feared the face of man. He was a dauntless, earnest preacher and very successful in early years. Feeling the infirmities of age coming on, he resigned his charge and lived with his son for a while in Indiana and then at New Castle, Pa. There, at nearly eighty-seven years of age, he entered the rest that "remaineth for the people of God."

Rev. David Lewis, of Ebenezer, was a warm-hearted Welshman. In point of eloquence and holy unction he surpassed all our other members and was held in universal esteem. None that ever heard him could forget him. He felt great satisfaction in doing the work of the Lord. On one Sabbath he had preached with unwonted freedom, power and tenderness, both in the morning and evening. Attempting to kindle his fire on Monday morning he felt ill, lay down on a sofa and in a few minutes "was not, for God took him." "Many die as sudden, few as safe."

Rev. Watson Hughes, of Saltsburg, Pa., who was the son of a godly minister and had three ministerial brothers of distinction, gained a high place in the estimation of all that knew

him, and especially among his own favored people. He was peculiarly courteous and kind to ministers entering on their work. From a failure of voice he resigned his charge in middle life. When a successor took charge of the church, he removed from its bounds in order that the affections of the congregation might have a better opportunity to concentrate on their new pastor. His voice improving he assumed another charge, but soon gave it up for the same reason as in the former case. Removing to Pittsburg, as a retired minister, in the act of winding up his time piece his own time suddenly ended. "Let me die the death of the righteous and let my last end be like his."

In the portion of territory added to our Presbytery in 1870, Rev. John Redick, of Slate Lick, held a high place in the esteem both of his own congregations and the entire Presbytery of (old) Allegheny of which he was a member. He stood fair as a preacher but was chiefly famed as a kind, faithful pastor. But as memorial exercises, an account of which is to be published, were held at Slate Lick on the last days of August, this year, in which his characteristics were brought to remembrance by those who knew him intimately, further notice now is unnecessary.

Rev. Wm. F. Kean, of Freeport, Pa., was zealous and fervent as a preacher, cordial in greeting his friends, and gained and retained the esteem of all who knew him. For reasons not meeting the approbation of all his brethren, he resigned this charge and took another in an adjoining Presbytery. In order that they might obtain a younger pastor, he resigned it also and retired to Sewickley as the "Saints Rest." Not indeed that he might spend an inactive life, for he soon set out for a tour of visitation among our foreign missionaries including his own nephew, Rev. T. F. Wallace in Mexico. But on our Pacific coast God's awful hand stopped the current of his life. "In that very day his thoughts perish."

Along with others west of the Allegheny river, Rev. Alex. S. Thompson, of Worthington, Pa., may be mentioned.

He had a faultless physical frame, a well balanced mind, and a warm brotherly heart. As a preacher he was earnest, laborious, faithful. As a pastor the care of the churches pressed constantly upon his heart, nor did he fail to gain their entire confidence and affection. As a Presbyterian, though an infrequent speaker, he showed a desire that all things should be done in a proper manner. What an awful stroke came upon his people, his family and his brethren, when they heard that he was found cold in death between his stable and his house! "Even so, Father, for so it seemed good in Thy sight."

Rev. Joseph Painter, D. D., of Kittanning, Pa., had a good mind, was a good scholar and a good, though unassuming, preacher. He took charge of this congregation when it was in a very low condition. By extreme difficulty in hearing he was precluded from many kinds of pastoral work. He highly appreciated the companionship of cultivated minds and expressed sympathy for his brethren whose situation did not allow them to enjoy it. As only part of his ministerial labors were at first taken by this congregation, though traveling was very difficult, he served other congregations, eight and then twelve miles distant. When he was debilitated by age, the congregation of Kittanning gained great credit by retaining him in the charge and securing a co-pastor, while his salary was running on, that he might preach only at his option. "The end of that man is peace."

Rev. Wm. Colledge, of Crooked Creek, Pa., spent the early part of his ministry in the M. E. church. But his able preaching showed no traces of Arminianism. It would have been well, if there had been a holy accommodation like that of Paul, who said, "I am made all things to all men, that I might by all means save some."

Rev. L. M. Graves, of Appleby Manor, Pa., was a brother known in the Seminary where he was held in good esteem. His mind was well cultivated and his conversation quite acceptable, bating the lowness of his voice. His sermons

would have appeared better in print than to the ear for his delivery was somewhat dull and dragging. He early resigned his charge and engaged in husbandry.

Rev. John Stark, of Cherry Run, Pa., came to us from the Associate Reformed church. His theological training had been thorough. His performances showed great acquaintance with the Scripture. His pronunciation was peculiar and his prayers would have been more acceptable, to men at least, if each one had been divided into three or four.

Rev. W. F. Morgan, of Rural Valley, was an unassuming man and very sociable. He excelled in pastoral intercourse with his people and could readily "condescend to men of low estate." Though possessed of a seemingly good constitution, his decline was rapid and the first intimation of his sickness, to many of his brethren, was the announcement of his death.

Rev. J. H. Kirkpatrick, of Harmony, was severely crippled, but managed to surmount the difficulty remarkably. He could do many things on his farm and even became a successful hunter. Some thought he spent too much time in these pursuits, but those who assisted him on communion seasons best knew his solicitude for the people of his charge. Probably his lameness had some influence in causing him to resign his charge sooner than age alone would have required.

Rev. John Caruthers, of Gilgal, Pa. "Behold an Israelite indeed in whom is no guile." He, too, was a brother in the seminary and regarded there as an eminently godly man. He was unambitious, unassuming and a self-denying man. His scattered, changing charge required exhausting pastoral labor, and much additional toil was incurred in attending annually four meetings of Presbytery from his remote position. His heart was in his work and he thought nothing hard that was necessary to fulfil it. His vocabulary contained little else than Anglo Saxon words. Much of his time was spent in communion with his God. Though a pronounced Abolitionist, which was very unpopular in his day, no person was alienated

from him on that account; nor were his affections cooled towards any brother who took the other side. Under symptoms of decline he resigned his charge and soon was severely paralyzed, disabled from mental labor as well as bodily activity. The last article in the *Banner* from his pen was on the words of good king Hezekiah, "O Lord! I am oppressed! undertake for me." The hearts of those who knew him alone could appreciate the touching, tender, pleading words of that production. It is consolatory to know that in his years of helplessness he enjoyed every care and comfort which the tenderest affection could afford.

Rev. Jas. E. Caruthers, of Leechburg, youngest brother of John, was long kept back from his cherished desire, the holy ministry, by dutiful attendance on his declining mother. Though thirty-two years of age at her death, he immediately commenced preparation for his work. Being quite talented, and because "*bene orasse est bene studuisse*," two years sufficed him in the academy, two in the college and two in the seminary. In the last year he supplied four congregations, riding out on one Saturday fifty miles in one direction and supplying two congregations six miles apart, and on the next Saturday riding out forty miles in another direction to supply two others seven miles apart. Thus he completed his thirty-eighth year with the impression that his iron constitution was proof against any measure of toil. He accepted calls to the last two congregations referred to, and served them faithfully for ten years. Upon an urgent call from Yates City, Ill., he resigned his charge here and accepted another there. Soon, however, he found himself less at home than in Kittanning Presbytery where he was universally known and esteemed, and resigned again. Returning to the home of his affections, his overtaxed system gave way and he sank to repose "where the wicked cease from troubling and the weary are at rest."

Rev. Robert McMillan, of Apollo, grandson of the renowned Dr. John McMillan, was received by our Presbytery in a very cordial manner, "beloved for the father's sake."

But not content to rest merely on ancestral reputation, by a godly life, faithful preaching and affectionate deportment he gained the hearts of his brethren and especially of his beloved charge. "He was a good man and full of the Holy Ghost." High hopes were entertained for his future, but in the midst of these brightening prospects a disease, which from boyhood had slumbered inactive in his system, broke out afresh and unfitted him for his work. For years he enjoyed the best medical treatment in the endeavor to regain his health and vigor. Meantime his loving charge gained for themselves no ordinary regard by refusing to accept his resignation. But at length his continued decline seemed plainly to say, "The Master is come and calleth for thee." To that call he calmly responded and is "safe in the arms of Jesus."

Rev. W. W. Woodend, D. D., of Saltsburg, Pa., entered the charge as successor of the Rev. Watson Hughes. He was a man born to activity, a Christian at fourteen years of age, a good scholar, a laborious preacher, and had such facility in the preparation of sermons as is seldom equaled. Withal he was a very watchful pastor. Whatever threatened the welfare of his flock he was quick to observe and shrewd to avert. Thus his church kept continually on the increase in numbers and distinction. When a third of a century had been spent in this laborious service, he resigned the charge. He traveled westward and eastward and then took another charge. Though he had been famed for vigilance as a Presbyter here, he took but little part in such services there, and early resigning returned to this Presbytery. Immediately he was in great demand as a supply to various churches. But before his appointments had all been fulfilled, with the loss of a single Sabbath, responding to the Master's call, he laid down the cross and took up the crown. "Very pleasant hast thou been to me, my brother."

The length of this service and the pressing demands of others yet to come, forbid me to enter on the enumeration of godly, faithful fathers in the eldership who have nobly held up

their pastor's hands while the battles of the Lord were in progress. Few topics would spring from a warmer place in my own heart and meet a more cordial response in the hearts of my brethren in the Presbytery. But yielding to the necessities of the case our hearts may all join in the expression, "*In pace requiescant.*"

CHURCHES.

APOLLO.

BY REV. J. Q. A. FULLERTON.

The Apollo Presbyterian Church was at first named "Warren," the former name of the place in which the church is located. In 1848, the town took its present name, Apollo, and the church has since borne the same title. In the year 1816, this settlement was so small, it may be said to have been "in the woods." Then the owners of the land, Messrs. Speer and Johnson laid out fifty lots, and on condition of their being sold, promised to give two acres for a church and burial ground. The lots were sold, the promised property was accepted and entered upon but no deed was given. Some years afterward, when the first or stone church had been built, the Owens farm adjoining was sold to Mr. John Andrew, and he included the church and grave yard in his survey. Mr. Andrew proposed, however, that if the Presbyterian Church would give him \$25, he would deed the property. This amount was immediately paid, and the deed was executed to David Watson, Samuel Gordon and George T. Crawford, trustees of the Presbyterian Church, and their successors in office, to have and hold for church and burial ground. Elder Jacob McCartney mounted his horse on the next morning and had the deed recorded at Kittanning on that day.

Previous to the erection of any church, worship was held in the open air, across the ravine, at the present south end of Apollo, the people being seated on logs, while the minister was covered

by a tent. These services held every two weeks or less frequently, were mostly conducted by ministers of the Presbytery, among whom were Revs. Coe, Stockton, Bartley, Dunlap and Lee. As early as 1814, the congregation was regarded as part of the organization of Poke Run Church, when two elders, James Guthrie and James Jackson were chosen by that church with special reference to their services being given to that portion of the congregation lying within Armstrong county, and near Beaver Run. The pastor of Poke Run Church preached occasionally at or near this place. The first communion of the Apollo congregation was held in a barn on the farm south of Apollo, now known as the Solomon Hilty farm, but then owned by Samuel McKee. The formal organization of the church by the Presbytery of Redstone must have taken place between sixty and seventy years ago. The records of Redstone Presbytery show that Mr. Laird was appointed to supply a Sabbath at Warren, April 16, 1817.

Before any pastorate begun the Rev. Robert Lee was the stated supply for six months, having been appointed by the Presbytery of Redstone, and two additional elders, James Watson and James Miller were chosen.

In 1824, Rev. Joseph Harper accepted a call for one-half of his time, and he was duly installed pastor of Warren and Saltsburg. In 1826, soon after his coming, a house of worship, built of stone, was erected on the property above mentioned, and about one hundred yards south west of the present structure. It was at first somewhat rough in its exterior; was the only church building in Apollo for some time; stood for forty years, and was the mother-roof also of the Seceder or United Presbyterian, Methodist and Lutheran congregations of Apollo. The Seceders having assisted in the erection of the church, were granted regular occupancy, and contributed their quota toward keeping the church in order. The Presbyterian congregation at this time numbered about a hundred, nearly all being of the farming community. The pastor, Mr. Harper, resided in Saltsburg, and preached in Apollo on alternate Sabbaths. He was an educated man, married, and of family, of middle age and stature, and of robust health. He preached with much energy, and on one occasion, with a shout, fell in the pulpit, being over-wrought in exhortation.

At this time two communions were held during the year. Fast day was observed on Thursday, and services were continued from then until Monday, tokens being distributed on Saturday. Watts' version of the psalms was lined by one clerk and the music was led by another, both standing in front facing the people. The clerks at that time were John Jackson, John Crawford and John Paul. The services in the winter consisted of a single morning discourse, but in the summer they began at 10:30 o'clock A. M., and continued until 12 o'clock, when there was an intermission of half an hour, followed by another discourse in a service of about three-quarters of an hour. Sabbath school and prayer meeting,—they were not, but at some place of assemblage previously announced, catechising was occasionally conducted. The duties of sexton were then performed in turn by the members. Mr. Harper resigned after a pastorate of four or five years.

Following Mr. Harper, the Rev. Dunlap, "a Scotchman," supplied the pulpit for about six months. His superior power in the pulpit, it is said, very much deceived his unpretending appearance on the street or in the home.

He was followed by the Rev. Watson Hughes, who, in April, 1830, was ordained and installed over Warren and Saltsburg for half time each. He also resided in Saltsburg. He was a man of medium size and fine appearance. While pastor he was married to Miss Caldwell, of New Jersey. Soon after he came the Sabbath School was started, he teaching the Bible class. He was a very good man, of even temper, an excellent preacher, faithful pastor and good singer. Temperance meetings were conducted under his auspices, assisted as speakers by Elder James Guthrie and trustees Samuel Gordon and George T. Crawford. The latter would write his speech during the meeting, and rise and read it, being unable to speak *ex tempore*. After about seven years of a pastorate here, Mr. Hughes' throat becoming affected, his preaching appointments in Apollo were frequently broken, so that finally he resigned and was released in 1837 to give his whole time to Saltsburg.

During this pastorate elder James Miller withdrew from the church, and James Watson, because of age and infirmity, ceased to act as elder. Four elders were elected and ordained—William McGeary, Samuel Crosby, John Dible and James Chambers.

For about a year after Mr. Hughes left the preaching was by supplies, among whom were the Rev. Drs. Kirkpatrick and McFarren.

Now seems to have come a period of languishing, for a member of the church, who afterwards was made an elder, repaired unappointed to the Presbytery and reported that the church officials declared, in their opinion, the church was unable to sustain a pastor, and he inquired of the Presbytery whether it would allow the church to die out. The answer was, "No," and on October 2, 1838, the Rev. Dr. Alexander Donaldson, then just from the Seminary, was appointed by Blairsville Presbytery to supply the church one-third of his time for six months. At the close of his time the Apollo church was on the point of making out a call for his services as pastor, but was anticipated by Elder's Ridge church, much to the disappointment of Apollo.

It may be stated here that as Pine Run, Boiling Spring and Leechburg churches were respectively organized about this time they made telling draughts upon the strength of Apollo from among those members who lived nearer the newer organizations.

The next pastor, the Rev. Levi M. Graves, who was installed in 1840, divided his time equally between Apollo and the new church at Boiling Spring. He was tall and slender, and of rather a frail structure. He understood music well and taught among others Wm. James, who became a singing teacher and clerk at Boiling Spring church. He was very sociable, and had a marked fondness for horses. Apollo not providing him a help-meet, he married a lady of high accomplishments and of reputed good financial prospects, Miss Smith, of Crooked Creek. A new church being soon built at that point he resigned Apollo in 1843 and removed to Crooked Creek to labor as pastor. With many interruptions, because of failing health, he continued to preach until his death, January 1, 1881.

In 1846, the Rev. Cyrus B. Bristol was installed over the same charge, and his pastorate of about twelve years is the longest in the history of this congregation. He was an aged man, resided at Spring Church, and preached in Apollo on alternate Sabbaths. He introduced the church prayer meetings, which were conducted by the elders. At the same time women's prayer meetings were carried on in their homes, assisted in the singing by a clerk.

Among the women most active were Mrs. Dr. McCullough, Mrs. J. J. James, Mrs. Amburst and Mrs. Alexander. The missionary cause also received special attention, and on one occasion the congregation raised thirty dollars, which was given to Mr. Bristol, to have his wife constituted a life member of this Missionary Society. Elder Wm. Miller was surprised one day at receiving through the post-office a certificate constituting him a life member.

The stone church, which to this time had presented a rough exterior, was plastered on the outside and penciled, and the pews were renewed throughout. When Mr. Bristol resigned, 1856, he went to the West, and is still living, at an advanced age.

During this pastorate, and in the year 1844, J. Y. McCartney, Thomas Cochran and Matthew Barr were ordained elders, and William Miller and William McKee, in 1847. Of these Mr. Barr was dismissed in 1850, Mr. Cochran in 1854, Mr. McKee in 1856, and Mr. McCartney died November 30, 1880.

In the year 1857, the Rev. Robert McMillan, "grandson of the pioneer of Presbyterianism in Western Pennsylvania," began his services here, and first as a supply for six months, for he had not yet finished his theological course at the Seminary. The pastoral charge was now to include for one-half time Pine Run church instead of Boiling Spring, and, his studies completed, he was ordained, and then installed over this charge in the month of August. He is the first pastor who made his home in Apollo. The congregation was now divided into districts, each being assigned to the labors of two elders, and for about two years they were quite active in visiting by two-and-two the homes of the members. Occasional prayer meetings were also held by the membership in their respective neighborhoods. The Sabbath School, which for several years had but one male member in regular attendance, was now reorganized, and Messrs. John Chambers, W. C. Bovard, and others, were chosen for officers. The pastor and elder William Miller acted as superintendent alternately. At the beginning of this pastorate clerks were dropped, and the choir which had been introduced in Mr. Bristol's time now led the music exclusively. About this time quite an accession was made of families on the Westmoreland side from the Poke Run church, among whom were the Pauls, Blairs, Callens, Marshalls, Moores, Barbours, Chambers and Brattons, numbering twenty-five

in all, in full membership. While here Mr. McMillan married Miss Lizzie White, of Lancaster county, and the presence among the people for the first time of a pastor's wife as one of them, and she of sterling character, contributed new strength to the congregation.

After four years of labor Mr. McMillan began to fail in health, and his ministrations for two years or more were not rendered by himself more than half his time. "He wished at once to resign his charge, that it might pass into the hands of another capable of performing its duties, but the people would not consent." His salary was continued in full, and the time not occupied by his ministrations was provided for by the congregation and the Presbytery. He was highly revered as a man, and as a preacher many thought him to be unsurpassed. On his way to Pine Run church he once spoke to certain "whittlers" on the bridge of their violation of the Sabbath, and it is said the bridge was ever after well cleared when he passed.

In the Presbyterian Historical Almanac for 1865, there is a warm tribute of affection for him from the pen of his friend and neighboring pastor, the Rev. Alexander Donaldson, D. D. In it there is a quotation from the words of Rev. John Stockton, D. D., Mr. McMillan's pastor, viz: "He had talents of a high order, cultivated by thorough education. His manners were most modest and retiring, and in his whole conduct, candor and integrity stood forth with unusual prominence." Not recuperating strength through the rest given, he resigned and was released June 29, 1864, and died August 1st of the same year.

When Mr. McMillan was installed Dr. Donaldson was expected to preach, but did not arrive, his son being sick, when the Rev. John Stark, of Cherry Run, was called upon to give the discourse. He asked ten minutes to prepare, and after a walk in the graveyard, preached a sermon which has left its impress to this day, from the words, "Brethren pray for us that the word of the Lord may have free course and be glorified, even as it is with you."

On the 23d of September, 1858, James Paul, David Watt, David Kepple and William C. Bovard were ordained to the eldership. Mr. Paul was dismissed in 1868, and Mr. Watt died in September, 1875. Mr. Bovard was dismissed November 23, 1881.

Succeeding Mr. McMillan came another well beloved pastor, the Rev. John Orr. Being in the Seminary he likewise supplied

the pulpit for six months before ordination and installation, at Pine Run church in 1865. At the close of his pastorate, also for a year or more he could only occasionally fill his pulpit on account of ill health, his ability to study being impaired by "neuralgia in the region of the eyes whenever he would apply his mind or even read for a short time." The same generosity of the church, however, was extended to Mr. Orr that had been bestowed on Mr. McMillan, but like him, not improving, he was finally compelled to resign his charge on April 3, 1872, and besides cease the functions of a pastor. Mr. Orr is still living, doing good, and in business with his brother in Pittsburgh. He married Miss Lottie Weber, of Wisconsin, two or three years after he entered on his duties as pastor. His manner among his people was quiet, but he was kind and sociable, and his services as preacher and pastor were very acceptable to the congregation. The excellent savor of his name and work still lingers in many of the hearts of the members of this congregation, who often delight to revive the memory of his presence and work. Shortly after Mr. Orr came the present brick edifice was erected upon a foundation of the stones of the wall of the old church. They are still doing their Master's work, as are the living stones of the temple of God that worshipped within those walls, for being dead they yet speak.

This new church building was not finished on the second floor at the first, and for several years all worship was conducted on the first floor.

The inauguration of an elders' prayer meeting was a feature of the early part of Mr. Orr's pastorate. It met every Sabbath at 3 P. M., "for special prayer for the interests of the church, and guidance in the discharge of their duties as members of session." It was maintained during the whole time of his pastorate, and the greater part of his successor's. The young members of the church were invited to take part, which many did, giving additional interest to the meetings, as well as adding very materially to their usefulness in the church.

In 1869, James Watson and Labanah Townsen, elders from other churches were made elders of Apollo church. Mr. Watson was dismissed to Pine Run in 1881.

The Rev. Hezekiah Magill, who followed Mr. Orr, was called from the church at Concord, same Presbytery, and was installed

October 18th, 1872 over Apollo for all his time, preaching morning and evening. At the installation Dr. Donaldson surprised every one present by bringing out and placing on the pulpit the beautiful communion set now in use, and presented by Mrs. Joseph Shoemaker. Mr. Magill brought a wife and one child with him, the former giving a marked impetus to the missionary work, as she was recognized as a leader in such work in the Presbytery. The now prosperous Women's Foreign Missionary Society of this church was organized in 1874, with 102 members, Mrs. Dr. Wm. McBryar, President; and in 1877, under the care of this society the mission bands were constituted with Mrs. Magill, President, which ever since have been of great assistance. In the first five years almost a thousand dollars was raised by the Women's Society, and nearly all was given to the support of Mrs. Van Dyke, missionary in Spain.

A notable Presbyterial mission convention was held in this church just previous to this organization, being the first held in the Presbytery, and it has not been exceeded in interest to this day. Among those present were Dr. George P. Hays, lately Moderator of the General Assembly, Dr. Johnson, of India, and Miss Loring.

As a preacher Mr. Magill was very interesting, as he was, as a worker, very successful. The congregation grew rapidly under his labors and those of his helpers, and his salary was advanced several times until it reached \$1,500, the largest amount ever paid by the Apollo congregation. In 1878 the membership was 255, being nearly the same in number as when the present pastorate began. The upper room was now finished, and the church was regularly dedicated. An organ was for the first time introduced into the church, Miss Alice Bovard being the organist, and the music was thereafter conducted, as in the present, and we hope, as well.

During the early part of Mr. Magill's pastorate a young ladies' prayer meeting was commenced, having their meeting every Sabbath afternoon at 3 o'clock in the gallery of the church, and at the same hour the young men's prayer meeting was in session in the basement of the church. This is said to have been a time of tenderness of spirit, "and the mingling and commingling of voices in song and prayer from those young Christians was very impressive."

During the last two years of Mr. Magill's pastorate one-fourth of his time was given to the Boiling Spring church. On August 17, 1879, he resigned this field, and accepted calls to Union and Midway, which, after serving until October 8th, 1884, he left to occupy a field in the West, in which portion of the country he still successfully labors. Up to this time Labanah Townsen, William H. Watt, S. M. Jackson, Thomas A. Cochran and R. R. Young had been superintendents of the Sabbath School. On the 22d of June, 1880, John Glass, Samuel M. Jackson and A. H. McKown were installed as ruling elders.

On July 29, 1880, the year following Mr. Magill's resignation the Rev. Samuel E. Elliott was installed pastor, supplying Boiling Spring one-fourth of his time. Mr. Elliott was a faithful student and zealous preacher, many of his sermons, it is said, appealing to the conscience with stirring effect. A number became very warmly attached to him, and still hold him in high esteem, admiring him for his conscientious adherence to his convictions, for having the courage to express them, and for his faithfulness to the interests committed to him. The increase and decrease of members were about equal during his ministry. While pastor he married Miss Kate E. Clark, of Washington county. After a work of a little more than four years he resigned this charge October 7, 1884, and is now pastor at Mt. Pleasant, Pa.

It may be stated that while the Apollo church gave no companions to her own pastors, three of her daughters are now wives of living pastors, active in other churches, and this proved efficiency of those women should certainly make this a most attractive spot for unmarried students of theological intent.

The new elders ordained in 1880, viz: John Glass, S. M. Jackson and A. H. McKown, with William Miller, David Kepple and Labanah Townsen constitute the session at this writing. The latter, while ordained at Boiling Spring in 1855, was chosen at Apollo in 1869, and has been a faithful presbyter, an efficient clerk of the session for fifteen years, and Treasurer of the church contributions in all departments for eighteen years. Elder William Miller has performed the duties of sexton for the long period of nearly forty years, and continuously, save for two years by Mr. Joseph Hilty, and still keeps us all warm. The members of the Board of Trustees are William McBryar, M. D., President; F. T.

Wray, Secretary; William Keppel, Treasurer; William Van Tassel, Simon Grim and Philip McMullen.

The congregation has been favored with an exceptionally capable and faithful corps of volunteer laborers in all its departments of special lines of work. The choir now led by Major Thomas A. Cochran never fails to be represented, or to conduct the hymn to the end, and in every way possible has rendered most efficient service, while the organist, Miss Ada McBryar, has been faithfully at her post on every occasion with scarce an exception, both in the public worship and Sabbath School, for over seven years. That most important department of the church, the Sabbath School, was never more flourishing, and is now carried on by a band of officers and teachers to be taught by whom is a privilege. Major Cochran has been superintendent for several years, and now reports 300 members. The Woman's Foreign Missionary Society before mentioned, with Mrs. James McQuilkin, President, aided by the mission bands, has collected over \$2,200 in the last thirteen years, and during eight years of that time \$1,200 of that sum were contributed toward the salary of Miss Wherry, now missionary in India, supported in part by the Apollo church.

In the midst of these flourishing activities the existing pastorate began. As this sketch is prepared by the present pastor, he will simply give a recital of the facts of record, and personal tracings, as stated in case of the previous pastors, leaving out encomium and the opinions of the living. He was called from eastern Pennsylvania after twelve years of pastoral labor in that locality, and installed January 13, 1885, three-fourths of his time over Apollo, and one-fourth over Boiling Spring church. He made his residence in Apollo, with his family, his wife being a daughter of J. B. Van Doren, elder of the First Church of Princeton, N. J., where Mr. Fullerton pursued the complete collegiate and theological course. There were two hundred and fifty members on his assumption of the pastorate of Apollo. There have been one hundred and twenty-five members added in those three years, all of whom are still striving to fulfil their Christian duties, although a number have in the same time died or removed. An increase has been made in the financial record of each year, and at the close of the current ecclesiastical year the benevolent contributions therefor will be two-fold that of any previous year, but being partly special

subscriptions, that advance may not be maintained regularly. A Young Ladies' Home Missionary Society was organized the first year, with Miss Katie McMullen, President, now presided over by Miss Annie Townsen. In a little over two years of existence it raised \$275, providing for numerous calls from Utah and other western points.

The young people have also organized a Young People's Christian Endeavor Society, with Philip McMullen for President. This is one of the most popular and growing societies in the United States, and our home organization is, after a few months' existence, improving both in numbers and interest, and trying to solve the problem whether the young Christians are capable of maintaining a religious meeting of their own. Apollo being a growing manufacturing centre, imitating the city churches, the congregation has, under like obligation with them, stepped outside of itself and with the co-operation of others begun the erection of a Sabbath School chapel on the confines of the borough.

On the whole we have reason as pastor and people to be exceedingly thankful to God for our unbroken peace and prosperity, which his presence and his power, according to his promise in answer to our prayers and labors, have so evidently vouchsafed unto us, fulfilling his own words, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you," and, "Lo I am with you always, even unto the end of the world."

Nor can we bring this record to an end without the honest testimony due to the faithful work of those sterling ministers, elders, and people who have gone before, into whose labors we have entered, and especially the fathers in the ministry in the agricultural districts, as attested by the lives and services of a loyal people whom they have contributed to the churches, and by the frequent happy farewells for the upper sanctuary of heaven of those who departed from us to enter into their rest and be with Jesus. May this sacred hill of Zion be the birth home of many more into the everlasting kingdom as it has been the upper chamber where so many have already in melting love leaned the tired head upon the Saviour's bosom that now are with him in glory beholding him as he is.

APPLEBY MANOR.

BY REV. DEWITT M. BENHAM.

At an early date, the Rev. Elisha McCurdy preached the gospel to the people of the Manor district. In the year 1839 Mr. John Kerr, a licentiate of Washington Presbytery, who was at the time engaged in teaching at Kittanning, held divine services in a school house standing near the site of the present church. Often, upon pleasant days, worship was conducted in the open air under the forest trees.

The earnest Christians who were thus gathered together formed the nucleus of what is now known as the Appleby Manor congregation. They were organized into a church, November 20, 1842, by the Presbytery of Blairsville. The membership consisted of less than twenty persons. At the time of the organization the following names appear upon the roll: Mr. John Christy and wife, Mr. George Ross, Mrs. Margaret Ross, Mr. Josiah Copley and wife, Elizabeth Ross, Mary Ross, Mr. Samuel Slaymaker and wife, Mr. Charles Montgomery and wife, Mr. Richard Bailey and wife, Mr. William Wolf.

The first pastor was Rev. Levi M. Graves. During his pastorate, the house of worship, still used by the congregation, was erected. Mr. Graves was born in Canaan, N. Y., May 12, 1810. He was graduated from Union College in the year 1835, attended Auburn Theological Seminary 1835-36, entered the Western Theological Seminary in the fall of 1836, and was graduated in the fall of 1839. Mr. Graves was licensed to preach the gospel by the Presbytery of Washington in 1838, and was ordained to the

ministry by the Presbytery of Blairsville in 1840. He began his labors as pastor of the Presbyterian church of Boiling Spring, Pa., and in 1841 we find him preaching at Crooked Creek and Appleby Manor. He was installed regular pastor of the latter church at the time of its organization, November 20, 1842. In 1846 he resigned his charge, and from that date until 1850 the congregation was without a pastor. During the years 1850-52. Mr. Graves again ministered to the Manor people. From 1862 to 1873 he was stated supply of Crooked Creek congregation and part of the time of Mahoning. The Manor pulpit was vacant for a portion of this time and Mr. Graves acted as stated supply. This service he performed through a period of some five years. On the 25th of January, 1844, he was married to Miss Sarah Smith. Mr. Graves died at Rosston, Pa., January 1, 1881.

The second pastor of the Appleby Manor church was the Rev. William Colledge. Mr. Colledge was born in Birmingham, England, on May 16, 1796. At the age of fifteen, he made profession of his faith in Christ, and became connected with the Wesleyan Methodist denomination. He began to preach in his eighteenth year, remaining in England until 1829. Then he emigrated to America, and in the year 1832 identified himself with the Methodist Protestant denomination. Mr. Colledge continued in that body for five years. During this time he supplied churches successively at Uniontown and Connellsville, Pa., as one charge, at Middletown, Pa., and at Mt. Pleasant, O. He was received by the Presbytery of Steubenville on May 24, 1837. His successive fields in the Presbyterian church were Fairview, Union and Fairfield, Crooked Creek and Appleby Manor (1853-60.) Mr. Colledge died November 14, 1867. His faithful wife is still living, and has her home at Verona, Pa.

From 1860 the pulpit remained unoccupied, except for occasional preaching, until 1867. In that year on the 8th of May, Rev. George K. Scott was installed pastor. Mr. Scott was born in Washington, Pa., August 17, 1837. He graduated from Washington College in the class of 1855, and from the Western Theological Seminary in the class of 1858. In April of the year 1858, he was licensed to preach the gospel by the Presbytery of Washington, and in April of the next year was ordained by the same Presbytery. He preached at Lockart, Texas, in 1860, acted as

stated supply for the churches of Wayne and Chester, O., during the years 1861-62; for the church at Virginia, Ill., 1863-65; and for Independence, Mo., 1865-66. He was pastor of Appleby Manor church from May 8, 1867 to April 4, 1871; Crooked Creek, 1867-70; Cherry Run, 1867-69, and Currie's Run, 1869-71. After resigning these charges, Mr. Scott accepted a call to the church at Harrison City, 1871-73. He was pastor at Sewickley 1873-75; Clarksburg, W. Va., 1875-77; acted as stated supply at Hughes' river and Pennsboro, 1877-81; taught during the year 1882; was pastor of the church of Schellsburg, Pa., 1884; has since been stated supply at Greenfield, Ill, 1885; at Georgetown, Texas, 1886; at Mobeetie, Texas, 1887. Mr. Scott was married on November 24, 1859, to Miss Ella Taylor Beatty, now deceased.

From 1871 to 1873 the Manor congregation was without a pastor and enjoyed only occasional preaching. But in 1873 the services of Mr. William W. McLane were secured as stated supply for six months. Mr. McLane was at the time in attendance at the Western Theological Seminary. He was born in Indiana county, Pa., November 13, 1846; graduated from Bethel College 1871; from the Western Theological Seminary 1875; was licensed to preach by the Presbytery of Kittanning, July 2, 1872; ordained by the Presbytery of Redstone, May 13, 1874; installed pastor of the Presbyterian church of Brownsville, Pa., 1874, which charge he filled until 1878. Mr. McLane then became pastor of the Second Presbyterian church of Steubenville, O. He left this charge in 1883 and is now pastor of a Congregational church in New Haven, Conn.

Mr. Perrin Baker supplied the pulpit of the Manor church during the fall and winter of 1874-75, and was installed pastor for one-third time, May 11, 1875, the remaining portion of his time being equally divided between Boiling Spring and Crooked Creek. July 10, 1878 he was released from Boiling Spring, after which his time was equally divided between the other two churches of his charge until January 29, 1883, when he was released to take charge of the church at Belle Vernon, Pa., where he still remains. His pastorate in these churches was marked by earnestness and fidelity and very encouraging success.

Mr. Baker was born at Independence, Pa., October 13, 1847. He was graduated from the college of New Jersey in 1872, and from

the Western Theological Seminary in 1875. He was licensed to preach April 29, 1874 by the Presbytery of Washington and was ordained by the Presbytery of Kittanning, May 11, 1875. He was married October 12, 1876, to Miss Anna M. Shoemaker. Mr. Baker was married a second time, October 13, 1887, to Miss Susanna M. Barkman.

For almost a year after Mr. Baker's resignation, the Appleby Manor congregation was without a pastor. The people at length, April 28, 1885, secured the services of the Rev. Samuel J. Glass, pastor of the Second Presbyterian Church of Kittanning, for one-fourth time, which relation continued to October 12, 1886, when Mr. Glass accepted a call to the Presbyterian church of Knoxville, Pittsburgh. He is now pastor at Brookville, Pa.

Rev. De Witt M. Benham, the present pastor, was installed over the Second Presbyterian Church of Kittanning, and the church of Appleby Manor, November 1, 1887.

For a further notice of the last two pastors see the history of the Second Presbyterian Church of Kittanning.

Mr. John Christy was the first elder of the Manor church, and for some time the only one. Mr. Christy was ordained in 1843 at the time of the organization of the church, and after a life full of good works, this faithful servant of God died at an advanced age, April 1, 1887. Mr. William F. Logan was ordained an elder in 1865, Mr. John H. Huston in 1871, and Mr. Stephen H. Christy in 1885.

Sabbath School is held nine months in the year. The present superintendent is Mr. John Logan. His predecessors in office were Mr. John Christy, Mr. John H. Huston, Mr. Thomas James, Mr. Stephen H. Christy.

ATWOOD

BY REV. NEWTON B. KELLY.

ORGANIZATION.

Early in March, 1873, Rev. Andrew Virtue began to preach in the school house at the village of Atwood. He was then asked for a part of his time, a number of families being desirous of having services held and looking to the organization of a Presbyterian church. Mr. Virtue preached twice a month on Sabbath afternoons. In February, 1874, there was a special interest manifested under his ministry, and soon after it was decided to take steps toward the organization of a church. In April a memorial was sent up to Presbytery. A committee was appointed by Presbytery which, having visited and looked over the ground, recommended that the request be granted.

By order of Presbytery a committee consisting of Rev. Andrew Virtue, Rev. W. F. Morgan and Mr. James L. Lewis, met at Atwood on September 18, 1874. Rev. W. F. Morgan preached the sermon and Rev. A. Virtue presided. The church of Atwood was organized with thirty-two members as follows:

ORIGINAL MEMBERS.

From Rural Valley Church: A. A. Marshall, Sarah Marshall, Alexander Guthrie, Nancy Guthrie, Mary McCausland, Margaret McCausland, Washington McLaughlin, Mary O. McLaughlin, William McCausland, Elizabeth McCausland, Mary A. McCausland, Andrew Campbell, Emma L. Campbell, John

Guthrie, Fanny Guthrie, Jesse Henderson, Jane Henderson, James Campbell, Rachel Campbell, Sarah A. Guthrie, George Campbell Catharine Campbell.

From Centre Church: Moses Foreman, Rachel Foreman, Violet Foreman, William Lewis, Mary Lewis, Matilda Dodson.

From other churches: Charlotte Jamison, John Blystone, Mary Blystone, Horace Harding.

CHURCH EDIFICE.

In 1879 a frame building was erected at a cost of \$2,000. The people found it difficult to complete this house of worship, but finally by self-denial and devotion to their purpose they got it painted without and beautifully fitted up within. They have recently added pulpit furniture, and now have one of the prettiest churches in this region. It is 35 x 45 feet.

MINISTERS.

Rev. Andrew Virtue is the man who brought this church into existence, and the man by whose energy and skill it was housed. He is now laboring in West Virginia. Rev. N. B. Kelly is the first pastor. He began to preach in February, 1887. In the following March there was a revival and twenty-six united with the church. Mr. Kelly was installed December 1, 1887. He preaches one-third of his time at Atwood and the remainder at Rural Valley.

ELDERS.

At the time of organization two elders were chosen and installed, Archibald A. Marshall and Wm. Lewis, Wm. A. Prugh and Miller M. Moorhead were inducted into office November 6, 1880. The last named has recently removed, and the other three constitute the present session of which Mr. Lewis is clerk.

STATISTICS.

The whole number of members has been 196. The number at present is 107. Sixteen adults and 104 children have been baptized.

BETHEL.

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BY REV. R. H. FULTON.

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ORGANIZATION AND EDIFICES.

As nearly as can be ascertained this church was organized in the year 1790. The "History of Old Redstone" says: "George Hill, grandfather of Rev. George Hill, of Blairsville, was licensed, December 22, 1791, at the church of Bethel, Indiana county, where the Rev. J. W. Henderson was afterwards settled." The minutes of Redstone Presbytery show that at its meeting at Pigeon Creek, October 16, 1792, a call was presented from the churches of Bethel and Ebenezer for the ministerial services of Mr. Marquis. This call was declined.

Bethel continued on the roll of supplies until the year 1798, when the Rev. Joseph W. Henderson became its first pastor, the church of Ebenezer being connected with it. The territory included within the bounds of Bethel was settled largely by Scotch-Irish Presbyterians who, whilst they hewed their homes out of the wilderness, made provision likewise for the preaching of the gospel. It is handed down from father to son that the early supplies preached in a barn belonging to Major McCombs, within one mile of the present site. Here a tent was at first erected for the minister, around which the congregation gathered, some seated on the ground and others standing, as circumstances determined.

About the year 1797 a log house was built. It was commodious in arrangement and fashioned after the most improved style of the times. The pulpit occupied a place in the center of one side

where there was a recess in the wall. A corresponding recess was also made in the opposite wall and facing the pulpit. In this latter recess was a front door entrance. A door at each end also opened into the church. Seats were arranged facing the center of the building. At the first, however, the enclosure was without either seats, floor or stoves, and eye witnesses have testified to those still remaining that the minister frequently preached in overcoat and mittens, the hearers making themselves comfortable as best they could, stamping the ground and swinging their arms around their bodies. In the year 1842 a frame building was erected, being in size fifty feet by sixty. This house fronted to the south as did the former log building, and was furnished after the manner of its time with smooth flooring, pews and stoves.

MEMBERSHIP.

The original boundary was very extensive and yet the membership never became very great, owing to the many other church organizations that in time sprung up and still remain. These drew so largely in all directions from this mother church that dissolution was apprehended. But she still lives and flourishes like the tree planted by the rivers of waters, and is bringing forth abundant fruit. In the year 1834, there were enrolled 136 members. In 1836 they numbered 160. By 1842 they were reduced to 142. Since that time the membership has ranged from 160 to 110. At present writing the roll calls for 125, but the visible and active membership is somewhat less.

ELDERS.

There have been ruling elders in Bethel as follows: Gen. Michael Campbell, Gen. James McCombs, John Allison, Mr. Sample, John Lewis, Maj. James Laughery, William Hamilton, John Robinson, William Anthony, Thomas Hamilton, Evans Lewis, Joseph Henderson, James Hunter, Alexander McMullin, James McKee, William Carson, N. P. Turner, William Johnson, James Reed, Robert McCluskey, J. L. Robinson, Thomas Hamilton, Daniel Wilson, S. W. Johnson. Present session—Jeremiah Lomison, John Shields, James W. George, Harrison Kauffman, Robert O. Allison.

MINISTERS.

Rev. Joseph W. Henderson ministered to the people from 1798 to 1823, or for the period of twenty-five years. To him as a minister and as a man is duly ascribed much of that good degree of moral and religious influence that has usually prevailed in this region of Indiana county. Those who knew him best always spoke of him in terms of highest commendation. Taking high moral grounds, he advocated total abstinence from all intoxicating drinks at a time when the evil was prevalent and of high social standing. The cause of missions found in him an ardent supporter. In the cause of education, the general intelligence of the people and the good of society at large he took a deep interest. He died September 19th, 1835, in the eighty-fourth year of his age, and twelve years after resigning his pastoral charge. He was buried in Bethel grave yard, and "his sepulcher is with us to this day."

Rev. Jesse Smith became the second pastor. He was a man of good natural abilities and high scholarly attainments; but, alas for the tempter! He fell a victim to strong drink. Continuing about eight years pastor, he was deposed from the gospel ministry for the sin of intemperance, and never restored.

Rev. Robert Johnston came to Bethel, November 1833. The following spring he accepted a call, and was settled as regular pastor. He remained until October, 1841, when, on account of old age and other minor reasons, he resigned the charge. His ministry was active and useful here and elsewhere, and his labors greatly blessed, especially in the church of Scrubgrass, where a powerful revival occurred during his pastorate there. He was a man of strong convictions and unsparing in denunciation of what he believed to be wrong. By this means he frequently encountered opposition, and drove from the church some who could not endure strong meat. Bethel was his last charge. Living to a good old age he testified to the grace of God through all his life, and died in the full faith of the gospel he so long preached to others.

After Mr. Johnston came the Rev. R. W. Orr, a returned missionary from China. He, as a stated supply, ministered to the people for about one year.

As the fourth pastor came the Rev. John Cross. In the spring of 1845 he was settled as pastor over Bethel and Ebenezer. This

relation continued until the fall of 1850. Mr. Cross was a most faithful and laborious pastor. A foreigner by birth and education, and unacquainted with the ways of the people, he labored at times under disadvantage. He maintained a high scriptural standard of piety. His earnest efforts to bring the members of his charge up to this high ideal in the Christian life gave offence to some of the more worldly minded members in the church. These, by their opposition, succeeded in driving him away from his charge. The opposition came chiefly from the other part of his field of labor. He was truly a godly man. Not long after quitting his charge he returned to Scotland, his native land, where in a few years he died.

For some three years following the pastorate of Mr. Cross, the church of Bethel was served by supplies. Of these were Rev. S. P. Bollman, J. Brown, Wm. Colledge and others.

In April, 1855, Rev. Franklin Orr, a licentiate of the Presbytery of Clarion, and coming from the Western Theological Seminary at Allegheny, preached six months as stated supply. A call was then received and accepted for half time in connection with Currie's Run for the other half, each promising \$250 of a salary. On November 9th, 1855, Mr. Orr was ordained and installed pastor, Rev. George Hill presiding and proposing the constitutional questions, Rev. A. McElwain preaching the sermon, Rev. George Morton charging the pastor, and Rev. George Hill the people. The call was twice modified. In 1855, it was changed from one-half to two-thirds time, and the salary advanced from time to time until it reached \$600 for two-thirds time. In 1876 it was restored to half time, and the salary fixed at \$500. This relation continued until April 1st, 1877. Mr. Orr still remains a member of Kittanning Presbytery, and is laboring within its bounds. The writer of this, when a boy in Ebenezer, knew the Rev. Mr. Orr and heard him preach. And now himself the pastor of Bethel and Homer churches, he can testify to the fact that Mr. Orr can still come among his former people, receiving the kindest greeting, with manifest loving regard for his labors of love during a pastorate of twenty-two years.

At the close of this last pastorate there began a term occupied in order by the following named supplies: Revs. J. S. Axtell, J. N. Diamant, Carl Moore, Mr. Wolf, A. H. Donaldson, A. B. Wilson.

In the fall of 1879, Rev. John Gourley came to the field as pastor elect, preaching his first sermon, September 23d, 1877. The writer was a classmate of Mr. Gourley at the Western Theological Seminary. An earnest, devout and spiritually minded man, his labors here were blessed, and he is still held in respectful and loving regard by the people. He was released from Bethel, June 26th, 1883, but remained on the field until the latter part of July.

Rev. J. H. Bausman came to the field as pastor elect September, 1883, and was installed January 31st, 1884. During a series of special meetings in the month of February there were received into the church, on profession of their faith in Christ, thirty members. In the year 1886, a new church building was erected. It is a frame structure, neat and substantial, capable of seating three hundred to three hundred and fifty persons. The total cost was \$3,000. In the latter part of August, 1886, it was dedicated to the worship of God, free from debt.

Recent changes in the eldership are noted as follows: George Johnston died October 14th, 1881; Daniel Wilson died August 9th, 1885. James George and Robert O. Allison were chosen ruling elders May 30th, 1885. These were ordained and installed July 12th, 1885. Mr. Allison is Superintendent of the Sabbath School.

Mr. Bausman was released from his charge of Bethel and Homer in April, 1887.

As to the ministers mentioned in the foregoing it is due to say here, that the people give willing testimony to the varied good qualities of all within their recollection. And we cannot refrain from suggesting the probable injury to the spiritual tone, and threatening to the future of all churches thus subjected to frequent changes of their pastorates.

Rev. R. H. Fulton, licensed by the Presbytery of Blairsville in April, 1876, ordained by the Presbytery of Pittsburgh, May 7th, 1887, is the present pastor of Bethel and Homer churches in combined charge. Having preached to both churches on the first and second Sabbaths of September, 1887, calls unanimous were made out. Mr. Fulton having signified his willingness to accept, his installation over the two churches took place in each church January 31, 1888. Services are held one at each church every Sabbath in connection with the Sabbath School. Interest is strongly manifested, and the people are very faithful in attendance. A good

work is being done through the aid of the Women's Societies for the cause of missions at home and abroad. Ample grounds of about five acres, more or less, are also the property of the church. The latest improvement is an addition on the north side to the fence, so that now a beautiful, white pale fence surrounds the church on the north east and south sides, running well back to the west. The church has one entrance, and fronts to the east; pulpit platform in the west end, organ and choir space to the right, upholstered pulpit set. The site is in the midst of an ancient forest of majestic oaks, and the surrounding prospect is very fine; beautiful for situation, the joy of all her people is Bethel of Indiana county, Pa. May the Lord continue to water this portion of his vineyard with showers of blessings, that much fruit may be gathered unto the Master, is the earnest prayer of his servant—the pastor.

BETHESDA.

BY REV. B. SHIELDS SLOAN.

Bethesda church is situated about sixteen miles east of Indiana, Indiana county, Pa. This church was an offshoot of Harmony Church. It was organized, December 5th, 1857, by a committee of the Presbytery of Saltsburg, (now Kittanning) consisting of Rev. J. H. Kirkpatrick, Rev. John Caruthers and Elder E. B. Camp. Mr. Caruthers preached a sermon, after which the church was organized, with twenty-two members. Some of the original members were John and David Martin, Alexander Stephens, Lewis Coy, James Elwood, Mr. Thomas, Mr. Williams, Mr. Roberts, together with their wives.

GROUND.

The lot on which the church stood was given as long as used for church purposes, and when deserted, was to fall back to the original owner.

CHURCH BUILDING.

The congregation erected on this lot a frame building 25 by 35 feet, costing \$400 or \$500. This was the only building on this lot, and it was burnt down by a forest fire in 1883. The congregation then made arrangements with the Welsh Calvinistic Methodists to worship in their house, about two miles from the old ground, and they remain there to this day.

PASTORS AND SUPPLIES.

This church has never had a regular pastor. Rev. J. H. Kirkpatrick was stated supply from 1857 to 1860, and Rev. J. P. Kennedy from 1860 to 1868. Rev. S. S. Wylie supplied the summers of 1869 and 1870, and Rev. Thomas Parry the summer of 1871. Rev. B. Shields Sloan became stated supply one-fourth time from 1872 to 1882. Rev. Julius Spencer was stated supply from 1882 to 1885. Since that time the church has had only occasional supplies appointed by the Presbytery.

ELDERS.

At the time of organization the elders ordained and installed were Alexander Stephens, Lewis Coy, James Dunwoody and John Martin, the last of whom died in 1885. On September 9th, 1883, Richard D. Williams, Robert M. Williams and John D. Martin were added to the session.

GROWTH OF CHURCH.

In 1857, there were twenty-two members; in 1876, sixty-two members, and in 1886, seventy-six members. The number reported for 1888 is sixty-six. This church of thirty years has not had a rapid growth, yet it has helped onward the cause of the Master.

BLACKLICK.

BY REV. D. H. SLOAN.

This church is located on the creek, and in the village whose name it bears, in the southern part of Indiana county. It was organized by the Presbytery of Blairsville, October 31, 1867, with twenty-four members. For a time it was statedly supplied by Rev. James Davis. It was also supplied for a time by Rev. James R. Hughes while he was principal of the Blairsville Ladies' Seminary. Mr. D. G. Robinson became its pastor by ordination and installation, February 2, 1871. He served also as supply to the new organization at Homer City. The church of Blacklick being in the Presbytery of Blairsville, steps were being taken to have the Homer church set over ecclesiastically to that Presbytery, but "before the Assembly met, pulmonary disease running a rapid race, had brought to an early end his promising labors and life April 3, 1873." Further notice of him may be found in connection with the church of Homer.

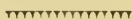
The church of Blacklick belongs geographically to Blairsville Presbytery, its connections with Kittanning being only incidental and temporary. April 7th, 1874, the church of Homer presented to the Presbytery a call for the service of Mr. J. S. Axtell then a licentiate of Wooster Presbytery, and was granted leave to prosecute said call in the latter Presbytery. Mr. Axtell, however, was dismissed by the Presbytery of Wooster to the Presbytery of Blairsville, which ordained him and installed him pastor of both Blacklick and Homer, July 28th, 1874. To this action the Presbytery of Kittanning took exception so far as it related to the church of Homer. Correspondence between the two Presbyteries ensued.

The Kittanning Presbytery, joined by Clarion and Blairsville, overtured the Assembly of 1874 for a rule for the formation of pastoral charges in such cases, and the following was adopted, viz: "When two churches in different Presbyteries or Synods are so situated as to make it apparent to the Presbyteries to which they belong that they should be united in one pastoral charge, the pastoral relation may be constituted, and both churches shall, for the time being, be under the care of that Presbytery of which the pastor is a member, and this Presbyterial relation shall continue only so long as they retain the same pastor." Mr. Axtell having his residence at Homer, and this circumstance determining his proper connection to be with the Presbytery of Kittanning, at length, July 13, 1876, he was received and enrolled by this Presbytery. Mr. Axtell had in the mean time been released by the Presbytery of Blairsville from Blacklick. His pastorate at Homer continued until October 17, 1877, when he was released at his own request. He has since had charges at Clyde and at Celina, O.

On the 10th of July, 1878, the Presbytery of Blairsville having signified its willingness that the church of Blacklick should be transferred to this Presbytery with a view to the constitution of a pastoral charge, it was accordingly enrolled, and a call from it was presented for the services of Rev. John Gourley, then pastor at Bethel, where he was ordained and installed June 6th, 1878. This call he accepted, and his installation at Blacklick took place September 5th, 1878, Dr. Donaldson presiding and preaching the sermon, Rev. F. Orr giving the charge to the pastor, and Dr. Woodend to the people. Mr. Gourley was released from this part of his charge with a view to accept a call from Homer, June 30th, 1880. He left the Presbytery October 15, 1883. He has since had charges at South Lyon, Mich., and at Lewistown, Pa. On the release of Mr. Gourley from this church in 1880, it fell back to the Presbytery of Blairsville by the rule of the Assembly.

The elders chosen at the organization of this church were John Wright, James H. Fair and F. M. Kinter. It was reported in 1887 with forty-eight members and Rev. W. B. Carr as a stated supply.

BOILING SPRING.



BY REV. J. Q. A. FULLERTON.



The Boiling Spring church was formally organized in the year 1840, in the house of Charles Means, now the residence of William Gallagher. It was constituted with about twenty-five members, only one of whom, Mr. Joseph Wilson, is now in connection with the church. Among those original members were William James, Isaac Warner, Raymond Dentzel, Hon. Robt. M. Beatty, Hugh Graham, John Leech, Adam Ashbaugh, Wm. Ashbaugh, Daniel Deemer, Mrs. Margaret Scott, Samuel Martin, Andrew Miller, Sr., David Risher, Joseph Wilson, William Wilson, John Wilson, Charles Means, William Gallaher, and Joseph McGeary. The church was made up almost entirely from the Apollo congregation and was regarded as a branch of that church. The first elders were Joseph Wilson, Charles Means, Joseph McGeary and Wm. Gallagher. The Messrs. Means and McGeary were very active in promoting the interests of the church and its early prosperity may be largely accredited to them. About 1842 Messrs. Gallagher and Means ceased to act.

The Rev. Levi M. Graves was the first pastor. This church with Apollo constituted his charge. He was installed in June, 1840. He purchased the property now occupied by Dr. Beatty, where he lived while pastor. He was a man of very decided character and lively disposition. Classes in music were taught by him, and Mr. Wm. James, one of his pupils, became one of the leaders of the singing in this congregation. He married Miss Smith, of Crooked Creek, and, resigning his charge in 1843,

removed to that point where he served the Presbyterian church. With many intermissions on account of ill health he continued to preach until his death in 1881. The only church building then in this vicinity was a "Union Church," erected in 1840, being a frame structure of about 45 x 60 feet. It stood in about the present location of the Presbyterian church. It was used in connection with the German Reformed and Lutheran congregations. The members of the German Reformed church generally became members of the Presbyterian church. This building was finally sold, and for the sum of about \$175 was purchased by the Presbyterian congregation. Soon afterward the Presbyterians and Lutherans separately erected churches.

There were not then the same conveniences that we now possess for attending church, and the members came either on foot or on horseback. The best, or "Sabbath day shoes" were carefully saved, and many of the women walked barefooted from their homes until near the church when the shoes and stockings were drawn on, but they were soon off again after the service and on the return home.

Communion was held in the fall and spring. Fast day with preaching was held on Thursday, followed by preaching on Saturday before communion on the Sabbath. Tokens of admission to communion were distributed to the members on Saturday. These consisted of leaden medals about the size of a nickel with the letters "B. S.," (Boiling Spring) stamped upon them. In the old church four benches about ten feet long and a little higher than those sat upon were arranged in front of the pulpit, and white cloths being spread upon them the communicants arranged themselves before them. The elders then passed around and collected the tokens, after which the communion proceeded.

The singing was at first led by clerks who stood in front of the congregation. Wm. James, David Risher, S. F. Steck and Joseph Wilson, were among those who aided in this respect. In 1842 David Risher was elected as ruling elder and served about twelve years, when he removed. A few years later Solomon F. Steck was called to the same office and served till his removal in 1860.

The Rev. Mr. Graves was followed by the Rev. Cyrus B. Bristol, who was regularly installed in 1846 over the same charge,

and his pastorate continued for about ten years, or till 1856. He preached here and at Apollo on alternate Sabbaths. The residence now occupied by widow Cochran was owned by him, and he gave considerable time to farming the surrounding land. Mr. Bristol was a "quiet" preacher but a good, honest man, and the growth of the church was slow, but regular, during his pastorate. He introduced the choir and also the Sabbath School, which was kept up during the summer season.

April 30, 1855, John T. Herrold, Wm. Leech and Labanah Townsen were ordained as ruling elders. Mr. Herrold died August 9, 1886; Mr. Leech served till his removal eight or ten years after his induction into office, and Mr. Townsen until his dismissal to Elder's Ridge in 1865.

The next pastorate was filled by the Rev. Jas. E. Caruthers and in connection with the church of Leechburg where he lived. He was installed in the charge at this place May 12, 1859. He was a man of superior talent as a preacher, and was very outspoken. His trenchant utterances during the excitement of war times, being awakened by his intense loyalty, were very stirring. He resigned this church to give his whole time to Leechburg, and was released April 23, 1867.

In 1865 Samuel Thompson was received from Elder's Ridge and served as an elder to 1887 when he was dismissed to Apollo.

The church now enters upon a vacancy of eight years. During this period Mr. T. R. Ewing, a licentiate of the Presbytery, supplied the church three months in the early part of 1868, and Mr. W. W. McLane, also a licentiate, for about fifteen or eighteen months preceding April, 1873. Aside from these periods of service the church had only occasioned supplies. It was during this long vacancy that the present house of worship was erected. It was dedicated September 21, 1871, the sermon being preached by Rev. Dr. Donaldson. In his historical sketch of the church in 1873, Dr. D. remarks, "For its limited advantages it is a noble congregation."

The next pastor, the Rev. Perrin Baker, now of Belle Vernon, Pa., was installed in connection with two other churches, Crooked Creek and Appleby Manor, April 11, 1875. He made his residence in the midst of this congregation, and married Miss Mary Shoemaker, a daughter of one of our residents, the late Mr. Joseph

Shoemaker. His labors were very efficient and acceptable. Mr. Baker was released from his charge of this church July 10, 1878, giving afterward his entire time to the other churches of his charge.

Following the Rev. Mr. Baker, the Rev. Hezekiah Magill served this church as supply in connection with Apollo during the years 1877-79. The Woman's Foreign Missionary Society was organized in the fall of 1874, and the organization still prospers. The first President was Mrs. H. M. Scott, while Mrs. Eliza M. Walker now presides over the interests of this society; the other officers being Miss Carrie Orr, Secretary, and Mrs. Margaret Y. Walker, Treasurer.

In October, 1879, Robt. P. Walker, Abm. A. Warner and J. Thompson Jackson were inducted into the eldership. Of these, Mr. Walker died July 21, 1884, and Mr. Warner July 26, 1886.

The Rev. Samuel E. Elliott succeeded Rev. Mr. Magill and was the stated supply of this church from July 1, 1880, to October 7, 1884. Mr. Elliott, like Mr. Magill, made his home in Apollo, and preached at Boiling Spring on alternate Sabbaths in the afternoon, as service is at present conducted. Mr. Elliott is now pastor at Mt. Pleasant, Pa.

On January 14, 1885, the Rev. J. Q. A. Fullerton was installed pastor, he making his residence in Apollo, to which he gives the three-fourths of his time. Soon after his coming there was an addition to the church of about forty members on confession of faith. The choir, with Miss Carrie Orr at the organ, is well maintained in numbers and sustains the music very creditably.

February 13, 1887, were added to the eldership Geo. W. Wilson and J. F. Amment, who, with Joseph Wilson and J. Thompson Jackson, clerk, constitute the present session.

During this pastorate the church has been called to lament the loss of two excellent elders in the persons of John T. Herrold and Abraham A. Warner, both of whom took an active interest in the welfare of the church. The members are faithful in their attendance upon the ordinances of God's house, and the future of the church is assured as prosperous from the number of promising youth who now compose a considerable part of the membership. On Sabbath evenings a prayer-meeting is maintained, with

occasional preaching by the pastor, and in these meetings many take part. That the church is the central interest is commonly acknowledged, and as a consequence the character of the community is superior. May Boiling Spring church long maintain a good name, and move on to still wider conquests through the continued interest and faithful labors of all its members.

BRADY'S BEND.



BY REV. D. HALL, D. D.



The Presbyterian Church of Brady's Bend in Armstrong county, Pa., was organized April 8th, 1845, by a committee of Allegheny Presbytery, consisting of Revs. Samuel Caldwell and James M. Smith. They were appointed to this duty April 1, 1845, and October 21, reported the organization completed. The early records seem to have been lost, and there is no list of original members or elders. The elders chosen at the organization, it is thought, were William Devinney and Thomas F. Towle, who continued in office until the death of the former, about 1870, and the removal of the latter to California, about 1865.

The church was a missionary enterprise, to meet the wants of a mining and manufacturing population connected with the Brady's Bend Iron Company, a corporation of New England capitalists engaged in the making of railroad iron. The population numbered three or four thousand of many nationalities—English, Welsh, German, Irish, etc.

A lot of ground was donated by the Iron Company, on which, soon after the organization, a handsome frame church was erected at a cost of five or six thousand dollars. It was of two stories, with high ceiling, belfry and bell, and would seat about four hundred. This building, owing to a change in the centre of population, was sold subsequently to the German Catholic Church, and a new house more convenient of access was built on a lot donated by the Iron Company about 1865, at a cost of about \$4,000. It is of one story, and will seat about three hundred.

In 1866-7 a comfortable parsonage was erected on ground donated by the Iron Company, at a cost of about \$2,000, which is still the property of the church. The Iron Company in all these enterprises was the steady and generous friend of the church.

The first pastor was the Rev. Louis L. Conrad. He was licensed April 3, 1845 by the Presbytery of Allegheny. October 22, 1845, he was appointed stated supply at Brady's Bend for one year, half time, and recommended to the Board of Domestic Missions for \$100, as missionary at Brady's Bend, Lawrenceburg and vicinity. June 17th, 1846, he was ordained an evangelist, and September 8, 1846, accepted a call to Brady's Bend, and was installed November 17th. In this service Rev. R. B. Walker, D. D., preached the sermon, Loyal Young, D. D., presided, and proposed the constitutional questions, and gave the charge to the pastor, R. L. McAboy, D. D., gave the charge to the people. November 13, 1849, Mr. Conrad was released from the charge of Brady's Bend.

Mr. Conrad was born in Prussia, June 24, 1817. His collegiate course was taken in Hampden Sydney College, and his theological in the Western Theological Seminary, from which he graduated in 1846. After leaving Brady's Bend he was pastor of the churches of Murraysville and Cross Roads, Pa., 1850-2, and of Manchester, Pa., 1852-67, where he died November 11, 1867.

The pulpit was then supplied during December of 1849, January, February and March of 1850 one Sabbath each month under direction of the Allegheny Presbytery, by Rev. Drs. Loyal Young, R. B. Walker, L. R. McAboy and Rev. Newton Bracken.

Rev. Carl Moore was then appointed stated supply by the Presbytery, and continued in the capacity until 1853.

The pulpit was then vacant until 1857, when Rev. D. Hall was installed pastor over the united churches of Union and Brady's Bend. This pastorate continued until 1867, during which the second building and the parsonage were erected. Rev. S. H. Holliday was installed in 1868, and continued until 1874, when he removed to Robella (now Bellevue) Pa.

Toward the close of Mr. Holliday's pastorate the great financial panic of 1873 occurred, at which time the Brady's Bend Iron Company suspended. Their works which were begun in 1839, had

grown to large proportions, employing about 1,200 men, and consuming 110,000 tons of coal and 70,000 tons of ore annually. The company never resumed business. The machinery has been removed, most of the buildings have been removed or have fallen into ruin, and the place has been deserted by most of the thousands who used to throng its streets. Mr. Holliday was called to Brady's Bend from Brookville, Pa. He was born in Lancaster county, Pa., August 9, 1833, graduated from Jefferson College, 1858, from Western Theological Seminary, 1862, and was ordained by Presbytery of Clarion, June 17, 1863.

Revs. Theodore S. Negley and William J. Wilson supplied the pulpit after Mr. Holliday's resignation until 1878; Rev. S. A. Hughes the spring of 1879; Rev. H. Magill, 1879-81; Rev. J. S. Helm during 1885. During 1883-4 there were occasional supplies appointed by the Presbytery. Rev. J. C. Shearer was supply in 1885; Rev. Mr. Swan, 1886; Rev. S. A. Hughes, 1887, and continues stated supply at this date, January, 1888.

Thomas Hart was elected elder during the pastorate of Rev. D. Hall, and continued to serve the church with rare fidelity during that and the following pastorate of Rev. S. H. Holliday, when he removed to the bounds of another church. April 18, 1881, J. G. Campbell and John Knepshield were ordained and installed, Mr. Campbell continuing until the present time. The session now consists of J. G. Campbell and R. J. Karns. Mr. Campbell is clerk of session.

There is no list of Sabbath School superintendents available. Thomas F. Towle was superintendent in the early history of the church. Thomas Hart was a faithful and efficient superintendent during the second and third pastorates, Mr. J. G. Campbell has also been. The church has had no deacons. The church has had a checkered career, owing to the fluctuations of the iron and oil trade on which it largely depended. In its prosperity it was noted for liberality and generous treatment of pastors. "They have hearts as big as a bushel," was the encouragement of the lamented Conrad to his successor in the pastorate.

With a wise and faithful pastor it may recover the lost ground and do good service in what, as in the beginning, is still a missionary field. "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth."

CENTRE.



BY REV. D. H. SLOAN.



Centre church is located on Crooked Creek in Indiana county, (Creek Side P. O.,) about six miles northwest of the county seat. It was organized by the Presbytery of Blairsville, September 3, 1851. The number and names of original members have not been ascertained. Dr. Donaldson in his historical sketch of this church says that it "was organized from Currie's Run and Washington to complete, with the latter, a pastoral charge for Rev. S. P. Bollman." He was licensed by the Presbytery of Blairsville, April, 1851, and ordained and installed in the charge in October of the same year. The two churches were reported to Presbytery the following April as having 192 members. This charge he resigned previous to April, 1856, the churches being then reported vacant with an aggregate membership of 295. About this time Mr. Bollman was elected superintendent of Common Schools for Indiana county, in which capacity he served for nine years.

At the organization of the Presbytery of Saltsburg, January 6, 1857, Mr. Wm. G. Shand, then a licentiate of the Presbytery of Cedar, obtained leave to labor in the bounds of the Presbytery, and so began his labor in these churches. Calls for his services being made out he accepted them, August 25, 1857, and was ordained and installed in the charge at Centre, September 1, following, Rev. W. F. Morgan preaching the sermon, Rev. John Stark offering the ordaining prayer, Rev. John Caruthers giving the charge to the pastor, and Rev. G. W. Mechlin the charge to the people. The relationship thus formed was of short duration, Mr. Shand having

been released from the charge October 6, 1858. The following April he was dismissed to the Presbytery of Cedar, whence he came. He seems to have had no regular pastoral charge after this. In 1867 his name last appears in the Assembly's minutes. He was then reported as without charge, with his residence at Davenport, Iowa, where he died at a date not definitely ascertained.

The next pastor of the church was Rev. D. D. Christy. He was received as a licentiate from the Presbytery of Columbus, June 26, 1860, at which time he accepted calls from this church and Washington, and was ordained and installed July 3, following. The services were at Washington, Rev. G. W. Mechlin, preaching the sermon, Rev. A. McElwain giving the charge to the pastor, and Rev. J. Caruthers to the people. The relation thus constituted existed to May 4, 1863, when the pastor was released and dismissed to the Presbytery of Allegheny. He was reported as stated supply at Zelienople in that Presbytery (now Butler) in 1867-68. His name last appears in the Assembly's minutes of 1870, his address being Coultersville, Pa.

With the beginning of the year 1864, Rev. S. P. Bollman, a former pastor, began supplying the church. April 12, 1865, he accepted a call and was installed July 5, following. Rev. J. M. Jones preached, Dr. Donaldson gave the charge to the pastor, and Rev. J. Caruthers to the people. A year later he became again pastor at Washington. He was released from the charge, April 12, 1870. About this time he removed from the bounds of Presbytery. Presbytery having learned that he had joined the M. E. church, dropped his name from its roll, Dec. 17, 1872.

Rev. A. Virtue, of the Presbytery of Clarion, having begun to supply at Centre, the congregation decided to avail itself of the provisions of the sustentation scheme then in force and to call him for his whole time. This was done, the call was accepted, and Mr. Virtue was installed October 15, 1872. But the burden of support seeming too great, Mr. Virtue was released for one-fourth of his time, December 9, 1873, and afterward became pastor at Cherry Run, and also preached at Atwood, which was organized during the time of his ministry in 1874. His pastorate continued until April 4, 1882, when he was released and dismissed to the Presbytery of West Virginia. Mr. Virtue was "in labors abundant" and his preaching was earnest and practical, and to a

marked degree, expository of Scripture. During the first winter of Mr. Virtue's pastorate at Centre, the church experienced a revival of much power. The additions on profession as reported for that year were thirty-eight, and the whole number of communicants, 128.

Since the close of Mr. Virtue's pastorate the church has secured no pastor. From April, 1883, Mr. W. T. Garroway was supply for a period of three months; from May, 1886, Rev. A. T. Bell was supply for a year or somewhat more. At other times the church had occasional services, chiefly from Revs. F. Orr, B. S. Sloan and A. T. Bell. The membership as reported for 1887 was seventy-three.

The ruling elders in this church, so far as ascertained, have been the following: Wm. Stuchell, from September, 1848; Philip Uncapher, Robert Spence, James Carroll, from May, 1866; Alex. McCune, from January, 1874; John Stuchell, Byron McGara, Michael Kaufman, from September, 1876; James Hamilton, Joseph Johnston, from June 4, 1880; F. E. Fairman and Samuel McGara, from —, 1883.

The houses of worship first built having been destroyed by fire, a new house was built at a cost of about \$1,200. It is a frame structure, thirty-six by fifty feet, with sittings for about 300 persons. It was first occupied October 2, 1886.

CHERRY RUN.

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BY REV. J. P. CALHOUN.

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The church of Cherry Run was organized on the 6th day of December, 1843, by a committee of Blairsville Presbytery, consisting of Messrs. Joseph Painter, James D. Mason and L. M. Graves ministers, and Joseph Henderson and Joseph Harbison elders. This committee met at the house of Archibald McEntosh, near the village of Whitesburg, and organized the church with the following members: James Patton, Sr., Mary Patton, his wife; Mary Ann Patton and Nancy Patton, their daughters; Archibald McEntosh and Catharine McEntosh, his wife; John Moore and Rebecca Moore, his wife; Irwin Graham and Jane Graham, his wife; John Robb and Mary Robb, his wife; James Morton and Eleanor Morton, his wife; Robert Nowrey and Sarah Nowrey, his wife; Robert Windrein and Susan Windrein, his wife; Margaret Morton, Margaret Elgin, James Windrein, Nancy Irwin, John Morrow, Margaret Graham, Eliza Graham, James Graham, Andrew Graham, John Steele.

At the time of organization Archibald McEntosh and John Moore were elected elders.

Rev. John Stark was the first Presbyterian minister who regularly preached the gospel in these bounds, serving as stated supply from 1843 till 1855. For the first two years the congregation was without a house of worship, but religious services were regularly held either in a school house or in a barn, then owned by Mr. McEntosh. In this barn the sacrament of the Lord's Supper was administered on several occasions.

Under the direction of Mr. Stark a church building was erected about the year 1845, at a cost of \$500, capable of seating 300 persons. This building is substantially the present house of worship, with necessary repairs that have been made from time to time.

Mr. Stark was a minister of the "olden time," preaching two sermons a Sabbath with intermission between, while he labored part of the time during the week on his farm, the other part devoting to his ministerial duties. He was an orthodox, earnest, pointed preacher and greatly beloved by all who knew him. His memory is still hallowed, as it has been handed down from one generation to another, in all the homes of this church. He lived the last years of his ministry and life in this congregation, and his remains are resting hard by the church which he founded, and where he laid, broad and deep, the foundations of "true blue" Presbyterianism as revealed in the word of God.

Rev. T. S. Leason now ably served the church with great acceptance to the people for a period of about four years.

In November, 1859, Rev. M. M. Shirley, then pastor of Currie's Run, was installed pastor for the third of his time, and so continued until October 5, 1864. During Mr. Shirley's pastorate the church grew and prospered, receiving many accessions to the membership.

It was now supplied by the Presbytery for three years, when, May 8, 1867, Rev. Geo. K. Scott became pastor in connection with Appleby Manor and Crooked Creek. During the two years of his service the church continued to prosper, when, April 13, 1867 the pastoral relation was dissolved, and the church again supplied by the Presbytery for three years.

Rev. Andrew Virtue, pastor of Centre church, having supplied this church a considerable time, accepted a call for one-third time, and was installed, June 23, 1875. He was released from his charge, April 4, 1882. These years were marked by numerous and large accessions to the church, and it is said of Mr. Virtue that in all this time he never missed a single appointment, although living many miles from this charge. During his pastorate he served the church one-third time, at a salary of \$300 per annum.

From 1882 until 1885 the Presbytery again furnished supplies. In 1885 the writer became stated supply, and so continued for about

two years, when, having accepted a call for half time, he was installed pastor June 15, 1877.

The following named persons have been the elders: John Moore, A. McEntosh, Irwin Graham, who were ordained and installed at or soon after the organization; James Morton and Jas. Patton, ordained in June, 1855; Thomas Shane, James E. Graham and Karnes Irwin, ordained July 9th, 1866; Jesse Jones, Thomas Lemmon and Jas. Louthier, ordained August 30th, 1868; Jas. Graham and J. T. Robb, ordained December 25th, 1873; Samuel McCurdy and J. P. Graham, ordained June 11th, 1881; W. J. Boarts and Wm. Shetler, ordained February 17th, 1884. Messrs. Lemmon, Robb, J. P. Graham, Boarts and Shetler constitute the present session, of which J. T. Robb is clerk.

There has been a Sabbath School connected with the church since shortly after its organization. The following persons have acted as superintendents: Irwin Graham, James Morton, James Patton, Jesse Jones, James Graham, J. T. Robb, James Irwin. J. P. Graham and Wm. Shetler.

There have not been any noted revivals until the beginning of 1887, when, during a special service of about three weeks, fifty-one persons united with the church, nearly all of them by profession, and among the number the united heads of six families. After this service the good work continued to go on, and many others were received, making in all an accession of sixty-five persons.

A deep interest has been manifested in the weekly prayer meeting since that time by both old and young. The Sabbath School numbers in membership one hundred and twenty-five, and the church continues to be greatly revived in all her interests. "Thanks be unto God for His unspeakable gift."

CHERRY TREE.

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BY ELDER E. B. CAMP.  
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The first meeting was held in the house of Richard Bard, Esq., on the first day of September, A. D. 1837. The meeting was organized by appointing H. F. Camp, chairman. It was

"*Resolved*, 1. That we organize ourselves into an ecclesiastical society, under the name and title of the Cherry Tree Presbyterian Congregation.

"2. That a committee of five (5), viz: Wm. Thompson, Esq., Wm. Moore, Matthias Bartlebaugh, John McDowell and David Somerville, be appointed to locate a site for a house of worship and to report to an adjourned meeting to be held on the 16th inst."

At the time designated, the meeting being again convened, the committee reported that they had chosen the site offered and given by H. F. Camp for that purpose. This report was accepted and approved, and another committee consisting of John Armstrong, H. F. Camp and Peter Newman was appointed to take subscriptions and build said house, and also to manage the temporal concerns of the congregation. The committee having received subscriptions during the remainder of the year 1837, proceeded in the spring of 1838 to the erection of a house, and on the 29th day of May, 1838 it was so far completed that a meeting for the organization of a church was held therein.

The cost of said house, so far as it had been finished at that time, amounted to \$261.60, of which sum, \$88.50 was paid by the congregation, \$55.42 by William Prout & Co., leaving a balance due of \$107.78, which sum was paid by H. F. Camp.

On the 29th of May, 1838, a committee of the Presbytery of Blairsville, consisting of the Rev. John Kirkpatrick and the Rev. Erastus Cole met by appointment and organized the church of Cherry Tree, with the following roll of members, viz: Matthias Bartlebaugh, Mrs. Betsy Bartlebaugh, Mrs. Elizabeth Cole, Heth F. Camp, Mrs. Phœbe Camp, John Eason, Mrs. Elizabeth Eason, Mrs. Phœbe Hollister, Mrs. Catharine Hewett, John Lowman, Mrs. Mary Lowman, William Moore, Mrs. Jane Moore. Total number 13.

John Lowman and Heth F. Camp were then chosen and ordained as ruling elders. The congregation then proceeded to give the Rev. E. Cole a formal call to become their stated pastor, pledging themselves to raise \$200 annually for his support, said call being presented to the Presbytery met at Dennisontown on the 1st of June, 1838. The call being accepted by Mr. Cole, a committee was appointed to install him, and on the 1st Tuesday of September next following, he was duly installed as pastor.

In September, 1839, Mr. Cole resigned the pastoral office and removed to the State of Ohio. During this period of time five new members, four on examination and one on certificate were added to the church.

For the next six years, viz: from 1840 until 1845, the Presbytery sent occasional supplies from several neighboring ministers to preach and administer the ordinances.

The Rev. John Williams, of the Congregational Church (Welsh) was employed a portion of his time for about two years during 1841 and 1842. From 1845 to 1847, Rev. D. M. Smith preached to the congregation as stated supply.

In the year 1846 the house of worship, which up to this time had remained unfinished, was lined and furnished with seats, at a cost of about \$250, making the total cost \$500.

In the latter part of the year 1848 Rev. David Mills commenced serving the congregation as stated supply, in which office he continued for some eighteen months.

In January, 1851, Rev. William Edgar commenced his labors as stated supply, having declined to accept a call to become the regular pastor. He served the congregation only one year, but during that time as the result of his faithful labors in public and

private, twenty-three adult members were added to the church, twenty of them on examination, seven of whom were heads of families.

In September, 1852, Rev. John Moore commenced preaching for the congregation, and on the 27th day of January, 1853, he was installed as their pastor and continued in that office until April 14, 1857, when he was released by Presbytery to accept a call in the Presbytery of Huntingdon. During his pastorate thirty-three members were received into the church, nineteen of them on examination, and a new house of worship was erected in the central part of the village. This is a neat frame building, forty by sixty feet, twenty-four feet in height, with basement under the front part and surmounted by a handsome spire. The total cost, including the lot, was \$3,500, besides the old building. It was dedicated in December, 1856. On the 3d of September, 1854, the court granted the congregation a charter of incorporation under the title of "The Presbyterian Church of Cherry Tree."

The first Board of Trustees under this charter consisted of George M. Gamble, M. D., Matthew McConaughy, E. R. Hollister, E. B. Camp, James Kelly and Gideon Kinports.

In the spring of 1858 Rev. J. P. Kennedy visited and preached to this congregation, and on the 14th day of July, 1858, he was regularly ordained and installed as pastor. He was a faithful and successful shepherd of the flock, and the church was prosperous under his care. The membership steadily increased, the debt incurred by building was paid, and when he was released from his charge, October 6, 1868, he left the church in good working condition.

From this time until September, 1874, Presbytery sent occasional supplies, and during the summer vacations the pulpit was supplied by students from the theological seminaries as follows: in 1869 by Mr. T. D. Wallace, and in 1870 by Mr. S. S. Wylie, from the Western Theological Seminary; in 1871 and 1872 by Mr. Thomas Parry, from Princeton Seminary; in 1874 by Mr. D. M. Hazlett, from Western Theological Seminary, afterwards missionary to South America; and from January, 1875, to July, 1876, by Rev. J. N. Diamant. In April, 1882, Rev. Julius Spencer was employed as stated supply, which relation was continued until July 1, 1886, since which time the church has been without regular preaching.

It is proper to add that since the above was written, Rev. Harvey Shaw began ministerial labor in this church and Bethesda, with the expectation that in due time he will become their pastor.

A Sabbath School has been maintained in connection with the church since its organization. The school was closed during the winter months until the completion of the new church in 1856, since which time it has been kept up throughout the year. The names of superintendents, as far as can be ascertained, are as follows: Heth F. Camp, Matthew McConaughy, Robert A. Hamilton, Wm. T. Forbes, E. B. Camp, D. J. Satterfield, Elijah P. Baker, J. H. Kelly, Dr. William Hosack, Robert H. McCormick. Attendance at one period averaged above 100; present average attendance, (1887) 66; present church membership, 50.

REGISTER OF ELDERS.

	When Ordained or Installed.	Dismissed.	Died.
John Lowman.....	May 29, 1838.	Removed before 1847.	.....
Heth F. Camp.....	May 29, 1838.	.....	April 9, 1849.
Thomas McKisick.....	July 11, 1847.	Removed to Iowa, 1866.	.....
Wm. Herrett.....	July 11, 1847.	Ceased to act, 1866.	.....
Shepley Priestly.....	July 11, 1847.	Removed about 1852.	.....
Charles Priestly.....	February 18, 1851.	.....	.....
Robert A. Hamilton..	February 18, 1851.	.....	June 30, 1868.
John Martin.....	February 18, 1851.	Dismissed Nov., 1857.	.....
E. B. Camp.....	March 1857.	.....	.....
Benj. Pittman.....	October 4, 1868.	.....	February 15, 1877.
William Armstrong...	October 4, 1868.	.....	.....
James McEwen.....	October 4, 1868.	.....	.....
Leonard A. Hollister	January 12, 1874.	Removed in 1877.	.....
John E. Pittman.....	January 12, 1874.	.....	.....
John Eason.....	August 25, 1877.	.....	.....
John E. Johnson.....	August 25, 1877.	.....	.....

CLARKSBURG.

BY REV. D. J. IRWIN, D. D.

Clarksburg church was organized in the spring of 1857, as we learn from the following minutes taken from the sessional records: "At a meeting of the Presbytery held at Indiana on the second Tuesday of January, 1857, a petition of sundry persons, members of the Presbyterian church, residing in Clarksburg and vicinity, was presented, praying that a congregation might be organized by the order, and under the care of said Presbytery. On motion it was resolved that the prayer of the petitioners be granted, and the Rev. Alexander Donaldson, D. D., Rev. George Morton and Rev. Franklin Orr, ministers, and William McElwain, James Marshall and Joseph Harbison, elders, be appointed a committee to organize said organization."

The above committee met in Clarksburg on the last Wednesday in March, 1857. Rev. George Morton was chosen chairman, and Franklin Orr, clerk. By this committee the church was at this time organized, and the following named twenty persons who presented certificates of dismission from other churches constituted its original membership: From the church of Elder's Ridge, Samuel Cochran, Nancy Cochran, Mary Cochran, Samuel Cochran, Jr., J. G. Thompson, Louisa Thompson, Jane E. Thompson, Emily J. Thompson, William M. Hazlett, Mary Ann Hazlett, Samuel M. Russell, Polly Russell, Dr. John Kennedy, Mary Jane Kennedy, I. H. Caldwell and Martha Caldwell. From the church of West Lebanon, Alexander Hazlett and Mary Hazlett. From the church of Ebenezer, William C. Marshall and Esther Marshall.

On the same day, Mr. John G. Thompson and Mr. Alexander Hazlett were chosen ruling elders, and Mr. Hazlett was ordained and installed. Mr. Thompson being absent from home that day, and shortly after removing from the bounds of the congregation, was probably never installed as an elder.

For a year little or nothing seems to have been done by the congregation, as the first meeting of the session after the organization of the church was in April, 1858. On the 1st of May, 1858, the congregation employed Mr. J. E. Caruthers, a licentiate of the Presbytery of Saltsburg, as stated supply until the fall meeting of the Presbytery.

Mr. Caruthers preached during the summer, while at the same time he filled the position of assistant teacher in Elder's Ridge Academy. He also continued his services for one-half his time during the following winter while completing his studies at the Western Theological Seminary.

Under the faithful ministration of this devoted servant of Christ the church entered upon a remarkable career of prosperity, as the following extract from the narrative of the state of religion found in the minutes of the session dated April 11th, 1859 will show: "During the year the presence of the good shepherd has been maintained among this little flock. The membership has been increased four fold, the greater part of which increase has been gathered in from the world. The Sabbath school during the summer was well attended, and very interesting. At the close of the summer the Sabbath school was merged into a Bible class, which has been kept up with interest during the winter. There are now three weekly prayer meetings carried on. The first is a congregational meeting, under the control of the session. This had been largely attended during the year, and often gave manifest indications of the presence of God's spirit. Next a meeting of the ladies, conducted by themselves, well attended, interesting and profitable. Lastly a meeting of the young men, which has been carried on during the winter months much to the edification and spiritual growth of those who attend."

Brother Caruthers having completed his studies entered upon his Master's work in another field of labor, but the life and energy infused into the congregation during his ministrations were kept up the following summer under the faithful labor of Mr. R. J. Evans,

a licentiate of the Presbytery of Allegheny. He was a faithful and earnest preacher, and one of the most amiable and godly of men. Having completed his studies he devoted himself to the cause of domestic missions, and was sent by the Board of Missions to Washington Territory, where he entered with zeal and earnestness into the work assigned him. He was, however, not permitted to labor long. The Master soon saw fit to release him from the toil of earth, and call him to the rest of heaven. Brother Caruthers has also ceased from his labors, and gone home to glory. These devoted servants of Christ have passed away, but their power and influence are still felt, and their names are tenderly cherished in the memories of those among whom they labored and by whom they were dearly and tenderly beloved.

This state of prosperity in the church continued to a considerable degree during the following year, part of which the congregation engaged the ministrations of Mr. J. B. Dickey. After this, for two or three years, the congregation was in a very languishing condition, enjoying only occasionally the ministrations of the brethren appointed as supplies by the Presbytery.

October 1, 1864, the congregation procured the services of Rev. David Harbison, pastor of the church of Livermore as stated supply for one-third of his time. He continued to supply them for about two years, preaching every third Sabbath. His ministrations were greatly blessed, and under him the congregation entered upon a career of prosperity.

During the summer of 1867 and part of the following winter the congregation was supplied by Mr. T. R. Ewing, a licentiate of the Presbytery of Saltsburg, for one-half his time. By his ministrations the congregation was greatly profited, and continued in their former condition of spiritual prosperity and Christian activity. After this, for about two years, the congregation passed through another season of great discouragement and trial, owing to the difficulty of procuring supplies, and there being no congregation in the bounds with which they could conveniently form a pastoral charge. At length, after several earnest but ineffectual attempts, an arrangement was made in the spring of 1870 with the church of Ebenezer, by the pastor being released for one-third of his time, in order to take charge of the church at Clarksburg. This agreement having been made, a call was made out and presented to the

Presbytery, which was accepted, and on the 29th day of April, 1870 Rev. D. J. Irwin was, by a committee of the Presbytery of Saltsburg, installed pastor of the church of Clarksburg for one-third of his time. Since that time he has continued to serve both churches, generally preaching at Ebenezer in the morning and at Clarksburg in the afternoon. In 1859 the congregation erected a neat and substantial house of worship. In 1870 there were sixty names on the roll of the church, but the actual membership was perhaps not more than forty or fifty. The present membership is 156.

On the 14th of June, 1856, Mr. Henry Robinson was installed as ruling elder, having been formerly ordained a ruling elder in the church of Congruity. Mr. Robert Anderson was ordained and installed as elder, March 11th, 1859.

The following persons have also been elders in this church: William Kier, installed June 22, 1860; George Reed, S. P. Marshall, Thomas Anderson, installed February 20th, 1876; James Hazlett, John Ashbaugh and Robert A. Harbison were added to the session, March 15th, 1878. The present session is composed of William Kier and the three persons last named above.

The Sabbath school is in a flourishing condition. The following persons have been superintendents: Henry Robinson, Thomas Anderson, Thomas Getty, Robert Harbison, Nelson Coleman, Jas. Hazlett, John Ashbaugh, John Cunningham, Matthew Elliott.

The ladies' missionary societies and bands are, with fidelity to the Master's cause, actively engaged in the special department of the Lord's work committed to them. From a feeble beginning, and having overcome its early difficulties and trials, Clarksburg has, by the blessing of God, grown to be quite a strong and vigorous church.

CLINTON.

BY REV. D. H. SLOAN.

The Presbyterian Church of Clinton was organized by a committee of the Presbytery of Allegheny, (now Butler,) on the 7th day of June, 1852. The Rev. J. M. Smith presided at the organization, and the Rev. George Cairns preached a sermon. At the organization nine persons presented letters of dismission from other churches, viz: Robert G. Mahaffey and Margaret, his wife, Daniel Fry and Elizabeth, his wife, Samuel Mahaffey and Lydia Ann, his wife, Robert Patterson and Martha, his wife, and Francis Stuart. Two others were received upon profession of their faith, viz: David G. Stuart and Elizabeth, his wife, thus making the whole number of original members eleven.

HOUSES OF WORSHIP.

The first house of worship was built in 1852 by the joint efforts of the Lutherans and Presbyterians, each owning a half interest in it, and each occupying or being at liberty to occupy it upon every alternate Sabbath. This building was a frame structure, in size about 40 by 45 feet, and plainly finished and furnished. During the time of joint occupancy the two congregations dwelt together in unity as became brethren. The Lutheran congregation was mainly served by Rev. Lewis Kountz. After about 1860 they had only occasional service in the church, persons of that faith not being numerous in the immediate vicinity, and others at greater distance finding it more convenient to attend elsewhere. About 1864 some repairs were made upon the church by the Presbyterians, the

walls being papered, the pulpit remodeled and lamps provided. This church building having fallen into decay, it was resolved in the spring of 1875 to erect a new house of worship. The Lutherans having virtually ceased to occupy the church, generously released to the congregation their interest in the old building so as to allow of its removal. The lot on which the church stood had been presented to the congregations by Daniel Fry, one of the original members, but no formal title had been made. This deficiency was supplied by Mr. Peter A. Smith, of the village of Clinton, the legal representative of Mr. Fry's former interests, by whom a title to the lot was duly perfected. The new church building is a neat frame structure, in size about 38 by 56 feet. It has a vestibule with gallery over vestibule, and is tastefully seated and furnished. The entire cost was about \$2,500. It was dedicated March 9th, 1876, free of debt, the dedication sermon being preached by Rev. D. W. Townsend. While the new church which occupies almost the exact site of the old one was in process of erection, service was held in the public school house near by.

PASTORS AND SUPPLIES.

For a long time after its organization the church had no installed pastor. Rev. George Cairns was its first stated supply. His labors continued from 1853 to 1856. Then for several years there were only occasional supplies appointed chiefly by the Presbytery, the names of a number of brethren appearing in the minutes of the session as moderator in connection with communion occasions. From April, 1860 to April, 1861, the church was statedly supplied by Rev. S. A. Hughes, then a licentiate. From 1864 to 1866, Rev. D. W. Townsend, then pastor at Parnassus, preached here the third of his time, and under his ministrations the church was encouraged and strengthened. From August, 1867, to December, 1868, Rev. D. H. Sloan, then a licentiate and principal of Slate Lick Classical Institute, supplied the church with preaching one-third time. He then gave way to allow Rev. John H. Aughey to become first actual pastor of this church in connection with Slate Lick, to which he had already been called. Under the arrangement Slate Lick got half time, this church fourth, and the other fourth was given to the preaching point then called Tupelo, organized, May 1, 1881, as Srader's Grove Church. The installation took

place at Slate Lick, May 8, 1869, Rev. J. McPherrin giving the charge to the pastor and Rev. J. M. Jones to the people. Mr. Aughey had his residence at Clinton. But his ministry here was of short duration. At his own request he was released from his charge in April of the following year. For about a year from the spring of 1871, Rev. J. J. Francis, pastor for his full time at Freeport, supplied the church, much to its satisfaction, with frequent afternoon service. In April 1872, Mr. D. H. Sloan then supplying the church of Leechburg, to which about that date he was called for three-fourths of his time, again began statedly to supply the church. To enable him to do his work more efficiently he was ordained as an evangelist by the Presbytery of Kittanning, July 2, 1872, being still in charge of the school at Slate Lick and there residing. In April, 1873, he accepted the call from Leechburg and one from this church for one-fourth time, and on the 28th of the same month was installed in each church. At this church Rev. T. D. Ewing preached and gave the charge to the people, and Rev. J. J. Francis gave the charge to the pastor. During this pastorate, from about May 1st to December 1st of each year, the church had preaching each alternate Sabbath in the afternoon, and during the remainder of the year, every fourth Sabbath. Including the year of service before installation, this relation continued for fifteen years and three months. The church of Leechburg having made an urgent call for the entire time of their pastor, he was released from his charge of this church June 29, 1887, pastor and people parting from each other with sincere regret.

RULING ELDERS.

On the day of organization Samuel Mahaffey and Robert Patterson were chosen to the office and duly ordained and installed. Both these afterward removed beyond the bounds of the congregation, Mr. Patterson's name appearing in the minutes of the session for the last time in August, 1860, and Mr. Mahaffey's, August 22, 1869. On the 18th of February, 1865, Mr. Daniel G. Fry was added to the number of the elders, and on the 19th of June, 1869, Messrs. James H. Redick, Jacob M. Bush and Samuel Ferguson were inducted into the same office. Greatly to the loss of the church, Mr. Redick was removed by death, December 1, 1881, after a long and painful illness. He was a man singularly earnest and

conscientious, fervently pious, and punctual in attendance upon all services of the church and Sabbath School, regardless of season or circumstance, until denied the privilege by infirmity a few months before his death. Another place in the session became vacant, January 6, 1888, at which time Samuel Ferguson ceased his earthly life and labors. For more than a year preceding he had been suffering with a threatening illness, and only once in that period was he able to appear at service, where, while in health, he was unfailingly present. Mr. Ferguson was a constant reader and ardent lover of the Bible, having read it through in course many times, and many passages he could repeat from memory. Messrs. Bush and Fry constitute the present session.

MISCELLANEOUS.

A Sabbath School has been in operation in connection with the church from the beginning, held for many years only during the summer, but more recently kept open through the winter also. No full and accurate record of its history and work is at hand. So far as known its superintendents have been Samuel Mahaffey, James H. Redick, L. M. Mahaffey, Samuel Ferguson, D. G. Fry and Samuel T. Redick.

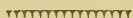
The first clerk of the session was Samuel Mahaffey. He was succeeded by James H. Redick. When Rev. J. H. Aughey was pastor, he procured a new record book and transcribed the contents of the old book into it. During the entire pastorate of Rev. D. H. Sloan he served as clerk of the session. The present clerk is D. G. Fry. About 1885, a Ladies' Foreign Missionary Society was organized, and about ten years later a young people's Home Missionary Society.

The service of praise for many years was led chiefly by Samuel and Lewis M. Mahaffey. Since the removal of the latter in 1885 no one has been specially designated as leader. When the present church was entered an organ was introduced. The organists in turn have been Katie V. Mahaffey (Mrs. Abner Atkinson) Lida Atkinson and Anna A. Bush.

Though this church has accomplished a manifestly good work, it has never been very strong numerically. With an unbridged river on one side and girt about by other congregations, its field of

operations has been thus limited. The decline of traffic on the Allegheny river occasioned by the extension of the Allegheny Valley Railroad affected adversely the village of Clinton, and many families once connected with the church have removed to other localities. The largest number of active members upon the roll of the church at one time was seventy-eight in 1884. At present the number is about sixty.

CONCORD.



BY REV. JAMES M. KELLY.



In the year 1839, Rev. John Caruthers, a student of theology, came into Wayne township, Armstrong county, Pa., and preached for some months in John Alcorn's barn. In October a petition was carried to the Presbytery of Blairsville asking for an organization. The petition was granted, and Rev. Joseph Painter and Rev. Elisha D. Barret were appointed a committee to organize the church. In accordance with the above action Rev. Joseph Painter, Rev. Mr. Barret not being present, met the petitioners at the double log barn of Joseph Clever, on the 2d day of April, 1840, and organized Concord church.

The original members were: John Alcorn and his wife Elizabeth, William McCain and his wife Rebecca, John Calhoun and his wife Catharine, Noah A. Calhoun and his wife Mary, Samuel H. Porter and his wife Nancy, William Marshall and his wife Rebecca, James White. None of these original members are now living except Noah A. Calhoun.

PASTORS AND STATED SUPPLIES.

Mr. Caruthers having gone to another field, the pastorate was vacant for eighteen months, when Rev. Joseph Painter was appointed stated supply. He began his labors April 1, 1841, and served in this capacity eleven years, giving the congregation one-third of his time. During his ministrations eighty-six persons were admitted to the church, and the sacrament of baptism was administered to eighty-one persons.

After a vacancy of one year, Rev. Cochran Forbes was called to the pastorate for one-third of his time, at a congregational meeting moderated by Rev. Mr. Stark, April, 1854. At a meeting of the Presbytery during the same month he accepted the call, and began his labor the 1st Sabbath of May. On the 2d of June, 1854, he was installed by a committee of the Presbytery, consisting of Revs. Orr, Stark and Caruthers. Mr. Forbes preached his farewell sermon May 5, 1856. During his pastorate forty-eight members were added to the church, and thirty-four infants were baptized.

Concord and Glade Run then united in calling Rev. G. W. Mechlin, each half time, and he was installed February 20, 1857. This pastorate continued until April 13, 1865, when Mr. Mechlin resigned, in order that he might devote his whole time to Glade Run. During his ministrations 107 members were added to the church, and eighty-five infants and thirteen adults received the sacrament of baptism. The total number of communicants since the organization has been 244, adults baptized 21, number of members in communion April 1, 1865, 151, amount contributed to benevolent objects during the history of the congregation, \$591.00.

After the resignation of Mr. Mechlin, Rev. J. M. Jones supplied the pulpit one-half time until March 23, 1867, when at a congregational meeting moderated by Mr. Jones, a call was made out for the services of Mr. H. Magill for one-half time at an annual salary of \$450.00. Mr. Magill was then a student of the Western Theological Seminary and a licentiate of the Presbytery of Steubenville. He accepted the call, and was ordained and installed May 9, 1867. This pastoral relation continued until October 1, 1872, when Mr. Magill resigned, in order that he might accept a call to Apollo. During his pastorate eighty-three persons were admitted to the communion of the church. The total membership at the close of his pastorate was 159. The total amount contributed to the boards and benevolent objects of the church up to the year 1872 was \$1,753.00.

After a vacancy of six months the congregation made out a call for the services of Mr. F. E. Thompson, a licentiate, for the half of his time, at an annual salary of \$500.00. The call was accepted, and the pastor was ordained, June 24, 1873, and installed at Concord, July 9, 1873. At the winter meeting of the Presbytery, 1875, Mr. Thompson was released from the Mahoning charge, and

was regularly made the pastor of Concord all his time. This arrangement became effective, January 1, 1876. Mr. Thompson resigned March 24, 1877. During his ministrations fifty-eight members were added to the church. A Women's Missionary Society was organized, August 1, 1874, whose annual contribution was \$50.00.

After a vacancy of two years and a half, Rev. H. Magill again came to the charge as stated supply. He served the church in this capacity until November 28, 1880. The congregation made out a call for him to become their regular pastor the whole of his time, at an annual salary of \$900.00, but he declined in order that he might go to another field of labor. During this term of Mr. Magill's ministry at Concord there was a revival of religion, in which seventy persons were admitted to the church.

During the summer of 1881, Mr. W. O. Thompson, a licentiate, supplied the pulpit one-half time.

On the 3d Sabbath of February, 1882, Mr. J. M. Kelly, a member of the Senior Class in the Western Theological Seminary and a licentiate of the Presbytery of Mahoning, occupied the pulpit. By invitation he returned and preached two weeks from that day, to a large congregation. At the close of the services the congregation tendered him informally a unanimous call to become their pastor. The call was formally made out at a meeting held April 7, 1882, and moderated by Rev. G. W. Mechlin, D. D. It calls for two-thirds of the pastor's time, at an annual salary of \$700.00. Mr. Kelly continued to supply the pulpit until the last Tuesday of April, 1882, when calls were presented to him from Concord and Plumville. The calls were accepted, and the Presbytery made arrangements for his ordination and installation. The ordination occurred at Glade Run, June 28, 1882, and in the afternoon of the same day he was installed as pastor of Concord by a committee of the Presbytery, consisting of Rev. G. W. Mechlin, D. D., Rev. D. H. Sloan, Rev. J. E. Leyda and Rev. L. Mechlin. During the present pastorate forty-five members have been added to the church, and fifty infants and three adults have received the sacrament of baptism. The contributions to the benevolent objects of the church have been over \$300.00 and \$700.00 has been expended in repairing and refurnishing the church building. An organ has

been introduced in the praise service. The Presbyterian Hymnal has taken the place of the old book of Psalms and Hymns. A Women's Home and Foreign Missionary Society has been organized, which contributes annually \$50.00.

RULING ELDERS.

Mr. John Alcorn and Mr. Samuel H. Porter were elected to the office of ruling elder, ordained and installed at organization, April 2, 1840. Mr. Alcorn continued to act as ruling elder until his death, November 10, 1876. Mr. S. H. Porter ceased to act at his own request, and by reason of bodily infirmity, November 4, 1882. He died July 16, 1887. Mr. John Calhoun, formerly an elder in Glade Run church, was elected and installed at Concord, October 18, 1841. He died May, 1874. Mr. William Irwin and Mr. Robert M. Anthony were elected, and ordained and installed May 14, 1858. Mr. Anthony was dismissed by certificate September 16, 1865. Mr. William Irwin is still living, but ceased to act as elder by reason of bodily infirmity, November 4, 1872. Mr. John Sheridan was ordained as elder, June 3, 1854, and was dismissed October 30, 1854. Dr. J. H. Wick was ordained June 3, 1854. He has also been dismissed.

Much of the prosperity of the church has been due to the piety and earnestness of those pioneer elders. Mr. Alcorn, Judge Calhoun and Mr. Porter served the church long and faithfully. To Mr. Porter the present pastor is indebted for much good counsel and encouragement in his work. Mr. Craig Thom, formerly a ruling elder in the Presbyterian church of New Bethlehem, was installed September 3, 1865. Mr. Robert O. Clever and Mr. D. P. Marshall were ordained and installed as elders, February 9, 1868. Mr. James Foreman was elected elder, October 9, 1874, and was ordained and installed soon after. Mr. William Troutman and Mr. John Brown were elected to the office of ruling elder, and were ordained and installed November 4, 1882. Mr. D. P. Marshall was dismissed by certificate, August 28, 1877, and Mr. John Brown, September, 26, 1884. The others are still with us, and constitute the present session.

CHURCH BUILDINGS.

Up to the time of the organization the congregation had no church building. Mr. John Alcorn's and Mr. Joseph Clever's double log barn were the places where all religious meetings were held. Mr. Joseph Clever kindly offered the congregation ground on which to build the church, and also for a cemetery. Mr. Clever's generous offer was accepted, and the work of building was begun during the fall of 1841, and completed in the summer of 1842. The contract was let to Esq. Glenn for the compensation of \$500.00, for a frame building 30 by 50 feet. The site selected was a plot of ground on the public road, and near a summit of what is known as Clever's hill or knob, which commands a view of the surrounding country for many miles. The interior arrangement of the structure was of a style characteristic of those days. The seats were straight-backed, the aisles uncarpeted, the walls unadorned, the pulpit was high, with a seat near the minister for the "clerk," who "lined out" the psalm and led the congregation in singing. This house was used by the congregation until February, 1865.

On February 10, 1863, a committee consisting of S. S. N. Calhoun, Thomas Ritchey and G. W. Goheen was appointed to prepare a charter of incorporation. The charter was prepared and adopted by the congregation, and granted by the court, September 10, 1863.

At the same meeting the congregation resolved to build a new church edifice. The same committee was continued as a building committee. On January 9, 1864, the trustees let the contract to Mr. Henry Anthony at \$2,050.00 for a frame structure 46 by 60 feet. Owing to the excitement occasioned by the civil war, and the difficulty experienced in getting material, the new house was not completed until February 23, 1865, when it was duly dedicated and occupied by the congregation. This house with the repairs and transformation made in the summer of 1882, is still the spiritual home of Concord people. Its location is on the opposite side of the public road, and near the site of the old church.

GENERAL REMARKS.

A glance at the foregoing narrative will show that the church has had five pastors and four stated supplies during its history. The longest period of service by any one minister was that of Dr.

Painter, which lasted eleven years. The longest pastorate was that of Dr. Mechlin, which lasted eight years. The shortest pastorate was that of Rev. C. Forbes, which lasted not quite two years.

The church has had a Sabbath School ever since the organization. Sometimes as many as three schools have been maintained in different sections of the congregation. We hope soon to overcome the difficulty in the way of good attendance during the winter months by again organizing Sabbath Schools at some of the school houses within the bounds of the church. One of our Sabbath School scholars, Rev. Joseph P. Calhoun, is now in the ministry of the Presbyterian church, and two others, Harvy Zimmerman and Harry Calhoun, are in course of preparation.

The vacancy which followed the period of 1880 worked an injury to the church in bringing about a low condition of spiritual life and a consequent falling off of the membership. At the beginning of the present pastorate the actual membership was considerably less than 190, the number last reported. The actual membership is now 185. The accessions to the roll have been almost constant, but the depletion by death and removal has prevented any great increase of the membership. In a community such as ours, where there are but a very few families not already members of some church, the most that the church can do is to gather from the Sabbath School and strive to hold the ground already occupied.

The people have had "a mind to work," and progress has been made in many directions. There are, however, many difficulties in the way of progress, and the need of improvement along the line of Christian aggressiveness is apparent. The majority of the pastorates have been short, while there has been quite a number of vacancies of long duration. This has affected the spiritual life and retarded the progress of the church in many ways.

Many contribute to the support of the gospel cheerfully and liberally, but some, as is the case with many churches, give without a proper appreciation of the claims of the cause upon their ability and liberality. The congregation is made up almost entirely of farmers, to whom a favorable or unfavorable season means much in the matter of ability to give.

The territory included in the bounds of the congregation is one of great distances, reaching from east to west ten miles, and from north to south ten miles. Many of the people travel six miles, some

seven miles to church. Distance, storm and bad roads affect attendance and work. The relation between pastor and people is pleasant and cordial, but the life of the church has been clouded during much of the past year by sectional division growing out of circumstances outside of the church, which were unforeseen and scarcely avoidable. We trust the crisis is now past. There are now manifest signs of greater union and more earnest work in the Master's cause. We thank God and take courage for the future. By God's blessing we shall have "understanding of the times to know what Israel ought to do;" and our light shall shine and our labor of love abound until God shall call us from our earthly Concord to the sweet and perfect concord of His love in heaven.

CROOKED CREEK.

BY REV. J. P. CALHOUN.

There is now no official record of the organization of this church, and it is likely no such record was ever made. Three years after it had an existence, we find mention made of it in the minutes of Redstone Presbytery, where it is stated that Rev. David Barclay was appointed to supply a day at discretion. It can, however, be confidently stated upon authority of those living within our bounds, that Crooked Creek church was organized in the year or winter of 1825 with the following fifteen persons as original members: Alexander Walker, Robert Walker, Mary Walker, John Walker, Nancy Walker, George Gourley, Nancy Gourley, James Kilgore, Sarah Kilgore, Andrew Steret, George Elliot, Annie Elliot, James Hall, Sarah Hall, Jane Hall.

PASTORS AND SUPPLIES.

A Rev. Mr. Lee was the first minister who preached within the bounds of this church, as far as known. His preaching must have been before the organization of the church, as that was effected by Rev. Nathaniel R. Snowden in the winter of 1825 with the above named members. Mr. Snowden served the church as stated supply until the year 1827, a period of about two years, when he ceased to act in this capacity. Then, with but an occasional sermon, there was a vacancy for three years, when, in 1830, Rev. James Campbell was called for fourth time at a salary of \$100 a year. The installation services were held in Kittanning, the other part of his charge, August 11, 1830. This was apparently

an auspicious day for a very feeble congregation. The field was large. No other church had been organized between Kittanning and Apollo or Elder's Ridge. The need was great and the opportunity of Crooked Creek was at hand. How disappointing then to have to state that this settlement was of only a few months' duration when Mr. Campbell resigned the charge without having observed a communion season during his brief pastorate. A foreboding interval of ten years now occurred before another pastor was secured. But Rev. Joseph Painter, of Kittanning, by an occasional service, succeeded in holding the ground and keeping the organization intact, and during the year 1839 the church was supplied by Rev. John Kerr, then a teacher in the Academy at Kittanning.

In the next year, 1840, Rev. Mr. Graves was called for fourth time, and installed at a salary of \$100. During his pastorate of seven years the church grew and prospered, and his labors among the people were highly blessed. In 1847 Mr. Graves resigned his charge, and five years now elapsed with only an occasional service by some supply.

In 1852 Mr. Graves a second time took charge of this church, but resigned after a service of one year, leaving the congregation in a more healthy and vigorous condition than it had ever before enjoyed.

Rev. Wm. Colledge was now called and installed, and served the church acceptably until the year 1860, when he resigned. His salary was \$200 a year for half time. There was a gradual growth and work of grace during Mr. C's pastorate, which he resigned because of impaired health.

Rev. Geo. K. Scott was the next pastor, who was installed May 8, 1867, served the church this time for three years, resigning the charge in 1870. Mr. Scott is said to have been a vigorous and very instructive preacher.

Mr. Graves again supplied the charge for a number of years until in April, 1875, Rev. P. Baker was called and installed pastor, May 28. He had charge also of Appleby Manor and Boiling Spring. He served in this capacity for a period of eight years, resigning the charge and being released January 29, 1883. Mr. Baker's ministry in this field was a successful one, and he was greatly beloved by his people. During his pastorate nearly eighty

persons were admitted to the membership, and the record of these eight years will always be a bright page in the history of this church.

In the fall of 1884, Crooked Creek church passed under the care of the writer of these notes, as stated supply, and he has since served the church in this capacity. During the past two years upwards of thirty persons have been added to the membership. Peace and harmony have constantly prevailed with a growing interest in the things of the Spirit. We hope the same harmonious action and spiritual interest may prove to be a part of all the future history of this church.

ELDERS.

The first elders of this church were Alexander Walker, who died February 1, 1826; Robert Walker, who died April 5, 1872; James Kilgore and George Gourley. The dates of the death of the last two are not known. In 1847, Hamilton Kelly and Matthew Jack were added to the session. These both have been dead for a number of years. W. W. Beatty was added in 1851 and dismissed in 1863. In 1853 Absalom Beatty and James Kerr were inducted into office, the former of whom died September 29, 1882. In 1871, James C. Burford and John Brown were added to the session, the former of whom served to 1874, and the latter to 1881. S. J. Walker and George A. Kelly were installed November 13, 1880, the former of whom served till his removal, April, 1884, and the latter to December, 1886. The last addition was made June 25, 1887, when John Walker, Peter Dunmire and Philip Miller, were inducted into office. These three, with James Kerr, constitute the present session. Mr. Kerr is clerk of session.

SABBATH SCHOOL.

The Sabbath School was first organized in 1837 or 1838, with James C. Kerr as superintendent. Other superintendents have been Robert Walker, James Kerr, John Brown and John Walker.

CHURCH BUILDINGS.

About the time of the organization of the church, an attempt was made to build a church. This effort resulted in a building of logs, without windows, doors or floor. A few sermons were

preached within the enclosure, the people finding such seats as might be on the ground in the form of stumps, stones or pieces of logs.

In 1834, Rev. Joseph Painter visited this congregation and writes of it in his journal as follows:

"The people had ceased to attend church among themselves, and though they had commenced some years before to erect a church they had not finished it. They had cut and hewed and put up logs for a church and had it under roof. The places for the doors were cut out, but the house never had a floor, or doors or windows, and the wide places between the logs had never been closed. When I first saw it, I noticed some sheep reposing on the ground within the log enclosure. In fact the building appeared to be the resort of all kinds of cattle that grazed about through the woods. They had free ingress into it and egress out of it."

Rev. P Baker in his history of the church says:

"In 1840 this pile of logs was taken down and used in constructing the first church building this congregation ever really possessed."

It was of hewn logs, and in it the congregation worshiped for about thirty-one years. The cost may be put at \$200. The present house of worship was erected in 1870, at a cost of \$1,300. It is a frame structure, with a seating capacity of about 250 or 300, comfortable in every way, and well adapted to the taste and demands of more modern times.

This congregation has, therefore, had three church buildings. The first in 1825, never having been completed, but used for a time for worship; the second erected in 1840, and used for thirty-one years; the third and present building erected in 1870.

REVIVALS.

No noted revivals have occurred in the history of the church, but rather a gradual growth in grace and development of Christian character. It may also be worthy of mention that, with only three or four exceptions, all the baptized members now living who have arrived at years of discretion are in the full communion of the church.

CURRIE'S RUN.

BY REV. LYCURGUS MECHLIN.

ORGANIZATION.

Currie's Run Presbyterian Church was organized July 7, 1838. The committee on organization was appointed by the Presbytery of Blairsville, consisting of Revs. Reed, Barrett and Johnston. Robert M. Walker and William Anthony were elected ruling elders, and on the 7th of July, 1838, were ordained and installed by Revs. Reed and Barrett.

The original members were twenty-nine in number, as follows: R. M. Walker, Mrs. Jane Walker, John Robinson, Mrs. Jane Robinson, R. T. Robinson, Mrs. Nancy Robinson, Samuel Bothel, Mrs. Elizabeth Bothel, Alexander Beatty, Mrs. Deborah Beatty, Robert Beatty, Mrs. Nancy Beatty, Reuben Jewell, Mrs. Jemima Jewell, David Anthony, Mrs. Floranna Anthony, James McElhose, Mrs. Nancy McElhose, Thomas Lucas, Mrs. Mary Lucas, Joseph Peelor, Mrs. Nancy Peelor, John Lucas, Mrs. Susannah Lucas, William Anthony, Mrs. Nancy Anthony, Miss Sarah Beatty, Miss J. E. Anthony, Miss Margaret Anthony. The only one of the original members now in communion of the church is Miss Margaret Anthony, now the wife of S. C. Henderson.

HOUSE OF WORSHIP.

The only lot of ground owned by the congregation is that upon which the church building stands. It contains about two acres, and was donated to the congregation by Mr. John Robinson. A part

of it is used for a burial ground, and a part of it is still covered with forest trees.

The present and only house of worship occupied by the congregation was erected in the fall of 1837, but was not finished until the summer of 1838. It is a frame building 40 by 45 feet, 14 feet ceiling, resting upon six posts, two aisles running in front of the pulpit. There were four outside doors. In 1865 the house was repaired, and the door at the south end of the cross aisle was taken out and a window put in its place. The repairing at this time cost \$500.

Mr. "Stiller" Jemmie Bothel was the contractor. The cost of the building completed was \$1,400.

In the fall of 1837, when Mr. William Anthony presented a memorial, asking an organization, Presbytery complained that steps had been taken for the building of a church already, and passed a resolution then, that such a step would be a barrier to an organization of a church. The church is located one mile and a quarter east of Shelocta, on the Kittanning and Indiana pike, near Crooked creek. It was never formally dedicated.

PASTORS AND STATED SUPPLIES.

Mr. Alexander Donaldson preached for the congregation on the second Sabbath of June, 1838, while the scaffolding was still up in and around the house. After being supplied for the next three months by Rev. Edward R. Geary, the Presbytery of Blairsville appointed Mr. A. Donaldson stated supply for six months. At the expiration of this period he was unanimously chosen their pastor, and was installed for one-half time on the 20th of June, 1839. He continued to be their pastor for fourteen years. "Then, with warm affection subsisting between the pastor and every member of the flock, and the other part of the charge wanting all the time, the relation was dissolved in the spring of 1853." The Scotch version of the psalms was in use all this time. The singing was led by two clerks, who stood in front of the pulpit. And for about three years the psalm was lined out in couplets at a time. The communion was administered with the communicants seated around tables placed in the cross aisle, and tokens of admission were also used.

Large numbers walked to church, some of them as far as six, seven or even eight miles. It was no unusual sight on Sabbath

morning to see as many as forty walking to the house of God in company. The church was greatly blessed during these fourteen years. Foundation work was laid, which remains to this day.

Rev. Franklin Orr was unanimously elected pastor, October 3, 1853, and was installed for one-half time on the 11th of November following. He served the congregation with acceptance and good success for nearly five years, when the pastoral relation was dissolved in the spring of 1858, in order that he might give his whole time to the territory then covered by his other church. There was peace and harmony among the members and a good degree of religious interest. No communion season passed without some additions to the membership. In the beginning of his pastorate the change of psalmody took place. "Some few families and individuals left on that ground and united with the United Presbyterian Church, organized about that time near Shelocta." "I must add," says Mr. Orr, "that the congregation was blessed with a good, intelligent and faithful eldership at that time, who stood by their young and inexperienced pastor faithfully."

Mr. M. M. Shirley supplied the pulpit from April 1, 1858, to June 30, 1859, when he was chosen pastor, ordained and installed for two-thirds time, giving the other third to Cherry Run. Serious opposition arising, he resigned in the spring of 1863. Mr. Shirley was born near Saltsburg, Pa., February 27, 1829. At the age of twenty years he professed faith in Christ, and united with the Presbyterian Church of Saltsburg. He prepared for college at the Saltsburg Academy, and entered Washington College, but did not graduate. He studied theology with Dr. W. W. Woodend and at the Western Theological Seminary, though not graduating. He was licensed by the Presbytery of Saltsburg, April 7, 1858, and was ordained by the same Presbytery, June 30, 1859. His first charge was Cherry Run and Currie's Run. He was dismissed to the Presbytery of Clarion, and received by that body, October 9, 1864, and was installed over the churches of Academia, Emlenton and Rockland, June 20, 1865.

He was received by the Presbytery of Erie in 1868, and appointed stated supply of the churches of Utica and Waterloo until May 11, 1873, when he was installed pastor over the churches of Utica, Waterloo and Mt. Pleasant. He was released from Waterloo, October 20, 1877, and remained pastor of Utica and Mt.

Pleasant until his death, which occurred at Waterloo, Pa., July 22, 1879, of consumption. He left a wife and six children. The youngest son is a student at Wooster University, and is a candidate for the gospel ministry.

The congregation was supplied by the Presbytery and otherwise until March, 1865, when Rev. H. K. Hennigh became stated supply for the remainder of the year. He then left and soon after removed from the bounds of the Presbytery. He is now a member of the Iowa Presbytery, reported an evangelist, with postoffice address, Bonaparte, Iowa.

Then, after a vacancy of three years, being supplied by the Presbytery and students from the Western Theological Seminary, some of whom the congregation would gladly have called as pastor, Rev. George K. Scott was elected pastor in the spring of 1869. Although his pastorate was the briefest in the history of the congregation, yet he did good work, and he is kindly remembered to this day. He tendered his resignation, and the pastoral relation was dissolved in the spring of 1871. He is now stated supply for a mission church in Mobeetie, Texas.

In 1872 the congregation made out a call for Mr. Jacob L. Thompson, who had been supplying them for some time. He did not accept the call, but continued to supply the pulpit until July, 1874, when a second call was presented him from the congregation for one-half time, which he accepted and was installed, July 2, 1874. Mr. Thompson had previous to this time received and accepted a call from Elderton church, and had been ordained and installed for one-half time. He served the congregation with a good degree of acceptance for three years, when he tendered his resignation, and at his earnest request, Presbytery dissolved the pastoral relation at its spring meeting in Freeport, Pa., 1886. He was dismissed to the Presbytery of Blairsville, and accepted a call from the church of New Salem, whose pastor he continues to be.

The congregation, through its delegate, Dr. R. McChesney, secured the services of the writer for six months, to begin the first Sabbath of May, 1876. At the end of that time an arrangement was made to supply the church from the seminary during the winter. In the spring of 1877, he accepted a unanimous call and was installed pastor for one-half time the 6th of September following. The pastoral relation continues to the present time with satisfaction.

to pastor and people. The past eleven years have been years of blessing to the congregation. They have been permitted to enjoy the blessing of brethren dwelling together in unity. One hundred and seventy-six have been added to the roll of communicants. Many of these were children of the church, showing that the blessing of the covenant made with the parents still rests upon their children, and the fruit of the seed sown in former years is being gathered in.

This church during its existence as an organized body, nearly fifty years, has had six vacancies, two stated supplies and six pastors.

THE ELDERSHIP.

Mr. R. M. Walker and Mr. William Anthony were the first ruling elders elected. They were ordained and installed July 7, 1838. Mr. Walker died July 29, 1847. Mr. Anthony died May 12, 1856. The second election was held August 30, 1839, when Alexander McNutt, Joseph Henderson, James Speedy and James Lewis were elected. Mr. McNutt died December 4, 1840. Mr. Henderson was dismissed to the Presbyterian Church of Blairsville, Pa., in 1861. Mr. Seedy died October 20, 1866, and Mr. Lewis, March 20, 1852.

The third election was held August 23, 1847, when Mr. R. T. Robinson and Mr. John McGara were elected. The date of their ordination and installation is not recorded. Mr. McGara was dismissed August 17, 1851. Mr. Robinson was also dismissed August 19, 1854.

January 4, 1851, Mr. Hugh Miller and Mr. William McKnight were chosen ruling elders. The date of their ordination and installation was not recorded. Mr. McKnight was dismissed in 1857. Mr. Miller is still a member of the session, its senior member.

Robert McChesney, M. D., James L. Lewis and John Walker were elected December 19, 1854, and were ordained and installed a few weeks later. Mr. Walker died April 4, 1882. He was truly a good man, and highly esteemed by the congregation, the oldest member of the Sabbath School. Mr. Lewis was dismissed February 4, 1882 to the Presbyterian Church of Indiana, Pa.

The sixth election was held in 1865, when Mr. Joseph Cribbs and Mr. Samuel Fiscus were elected. They were ordained and

installed in August following. Mr. Cribbs died November 6, 1881. The last election was held May 18, 1880. William Fleming, Thomas N. Fleming, Michael Kaufman and W. A. McChesney, M. D., were elected. Their ordination and installation took place June 13, 1880.

The present session is composed of seven members, namely: Hugh Miller, Robert McChesney, M. D., Samuel Fiscus, Wm. Fleming, T. N. Fleming, M. Kaufman and W. A. McChesney, M. D. Nineteen men have served as ruling elders in this congregation.

TRUSTEES AND DEACONS.

The financial interests of the congregation were managed by a committee of trustees. The first committee was elected April, 1839, and consisted of Reuben Jewell, Samuel Walker, Samuel Bothel and David Anthony. The last named was appointed treasurer.

After some years the congregation elected a board of deacons, to which the finances of the church were committed. The names of this board and date of election were not recorded, or the record is lost.

The church was incorporated by the Court of Common Pleas of Indiana county, December 25, 1857. We find that some time after the charter was granted a meeting of the deacons was called, and at said meeting Dewberry Thomas and A. T. Anthony were appointed President and Secretary respectively, and John Fleming, Sr., and Moses Johnston were also members of said board.

In May, 1883, the congregation, by a large majority vote, decided to elect a board of six trustees instead of deacons, to which the financial interests of the congregation should be entrusted. Two were elected for one year, two for two years, and two for three years, two retiring every year and two being elected annually. The present board consists of R. M. Fleming, Jesse Thomas, A. A. Wiggins, William Robinson, James Allison and J. C. Walker.

SABBATH SCHOOL.

The Sabbath School began with a Bible Class, taught by the pastor, Rev. A. Donaldson. The class increased in numbers and interest until it was found necessary to organize a Sabbath School

in the regular order. The first Sabbath School in all this region was organized in 1829 or 1830, by Francis Fairman, Jesse Marlin, James Speedy and James Lewis, at the house of Francis Fairman, in Washington township, Indiana county. Mr. Fairman was superintendent. A few years later the school was moved to a public school house, near James Speedy's. Mr. James Lewis was chosen superintendent. The school was moved again to the Cribb's school house, when James L. Lewis became superintendent. This school disbanded a few years afterwards, and the scholars nearly all went to Currie's Run, which, with the Bible Class, taught by the pastor, formed the Currie's Run school.

Mr. Joseph Henderson is thought to have been the first regularly elected superintendent. He was succeeded by Mr. Hugh Miller, and he again by Mr. James L. Lewis, who served until the spring of 1875, when William Robinson was chosen his successor. He served two years, and was succeeded by William Fleming. He served until the spring of 1881, when Michael Kaufman succeeded him, who served as superintendent until May 1, 1887. William Fleming was again elected by the session as superintendent, and, with Thomas N. Fleming, assistant, who served the school as superintendents at this time. A good number of the young people have been brought into the church through the work of the Sabbath School, so that it is a very important branch of our church work.

MISSIONARY SOCIETIES.

A Woman's Foreign Missionary Society was organized in 1875, which has been in successful operation ever since, some years contributing over one hundred dollars to the general fund.

In the summer of 1886, a Home Missionary Society was organized by the young ladies of the congregation, who have manifested a good degree of zeal in the work, having sent already over sixty dollars to the Presbyterial Treasurer for home work. These societies have been and are a great stimulus to church work. They have some excellent workers, who have realized something of the blessedness of aiding in the work of Christ's advancing kingdom.

CONTRIBUTIONS.

By the aid of the missionary societies and by changing from one annual collection for each board to a collection every Sabbath when there is preaching, the contributions of the church have largely increased. In 1886, the donations to the different boards of the church amounted to four hundred dollars, while there was spent only five hundred and fifty dollars at home.

MEMBERSHIP.

The roll shows that there have been seven hundred and forty-three members enrolled. One hundred and twelve of these have died while members in communion with this church. About four hundred have been dismissed on certificate. Six were suspended and not restored. Twenty-three left without certificates and their names have been dropped from the roll. Two hundred names are still on the roll of membership, the largest number at any one time.

REMARKS.

This church has two sons in the Presbyterian ministry, namely: John N. McCoy, stated supply for the churches of Trenton and Sugar Creek, Synod of Illinois, and Frank A. Walker, pastor of the Tarentum Presbyterian church. During the present pastorate the meetings of the session have all been of the most harmonious character, scarcely ever a divided vote.

In erecting the house of worship and organizing the church, and in supporting the gospel, the parents were working for their children. Many of them to-day are worshipping in the house their fathers built, and are enjoying the blessings of Christian homes, which grew up under the influences of the gospel taught from this pulpit. Well may the sons and daughters say: "The Lord hath done great things for us, whereof we are glad."

EAST UNION.

BY ELDER E. O'NEILL.

About the year 1835, Samuel Lydick and Robert T. Allison gave about four acres of land in what is now the village of Taylorsville to the Presbyterian church, and upon this was erected a log church twenty-five feet in width and thirty-five in length. At this time, however, the people did not seek to be organized into a congregation.

The church was formally organized by the Presbytery of Blairsville, April 29, 1846, Rev. John Caruthers and Rev. John H. Kirkpatrick being the committee. The original members were ten in number as follows: Samuel Lydick and Catharine his wife, Robert T. Allison and Jane Allison his wife, Jane Allison, Mary Nickle, Samuel Waddell and Martha his wife, Mary Ann Shields, Eliza Allison.

The old church answered and was used as a place of worship until 1861, at which time a much more commodious building was erected, size forty by forty-four feet, at a cost of about \$1,500.

Rev. David Mills was the first pastor of the church, continuing until about 1853. From about this date Rev. John Caruthers served as a stated supply until June 13, 1857. On the 23d of June, 1857, Rev. John Rice was installed for the fourth of his time, the remainder being given to Harmony and Mechanicsburg. He was released from this church, June 18, 1861. Rev. S. P. Bollman then served as a supply till about the close of 1864. Occasional supplies followed by different ministers until June 26, 1867, when Rev. J. Logan Sample was installed for one-fourth time, the

remainder being given to Harmony and Rayne. He was released from this church, October 18, 1869. For several years following there were only occasional supplies. April 8, 1874, Rev. A. T. Bell became stated supply and continued until March, 1879. During the time of his ministry God's presence seemed more visible than ever before. In the Spring of 1876 forty-five persons were admitted to the church on profession of their faith. Since October 9, 1879, Rev. James Caldwell has been stated supply, preaching every two weeks.

Following is a list of ruling elders with terms of service so far as they can be given. At the time of organization Samuel Lydick and Robert T. Allison were chosen, the former of whom served for a period of twenty nine and a half years and the latter fifteen. From May 29, 1853, Robert Barbor served for twenty-two years, and James Martin twelve years from the same date. S. Lowry, Jas. T. Shields, Joseph Nickle, James Waddell, John Lowman and Jacob L. Lydick served each two years from March 12, 1859. From April 3, 1861, Thomas Gibson served for about seven years. November 28, 1875, at a congregational meeting the rotary system was adopted as it regards the eldership. All the elders in office having resigned, a new election was held resulting in the choice of James T. Shields, G. W. Thomas, William Gallagher, Edward O'Neill, Jacob L. Lydick, who were duly inducted into office. David Short chosen at the same time declined to serve. Moses Lydick and Robert Barbor served three years from December 29, 1878; Ezekiel Barbor, three years from December 19, 1880; James Nickle, three years from December 19, 1883, and S. S. Gibson, three years from December 18, 1884. James Hadden was elected in December, 1885, and Bruce Leasure, December 18, 1887. The present session consists of James T. Shields, Edward O'Neill, Jacob L. Lydick, Wm. Gallagher, James Hadden, Bruce Leasure.

The first Sabbath School was organized about 1858 or 1859, but no records have been regularly kept. So far as remembered the following have served as superintendents, viz: Samuel Lydick, Jacob L. Lydick, James T. Shields, William Gallagher, Samuel L. Barr and Edward O'Neill, the last named being the present incumbent.

The present membership of the church is ninety-six.

EBENEZER.

BY REV. D. J. IRWIN, D. D.

ORGANIZATION.

Ebenezer church was organized about 1790 or 1791, and, in connection with Bethel, formed a pastoral charge. To form any correct idea of the times in which our fathers here erected an altar to God, and gathered around it from time to time to offer up their sacrifice, and mingle together in scenes of devotion and praise, we must take into Consideration their surroundings. It was but about seven years after the close of our revolutionary war, and about four years after the adoption of the constitution of the United States, and in the second year of Washington's first administration. It was about twenty years before a steamboat had been built, and about forty years before a single mile of railroad track was laid in the United States. The territory included in the bounds of the congregation at that time was very large. Many persons came from Elder's Ridge and many others from and beyond Saltsburg. It is not known by whom the church was organized.

PASTORS AND SUPPLIES.

Rev. Mr. Marquis preached here in 1793. With this exception there is no account of any regular preaching prior to the time when Rev. Joseph Henderson settled among the people and became their pastor. Mr. Henderson probably preached here first in 1797, and in 1799 became settled pastor. He was a native of Franklin county, Pa. He was graduated by the College of New Jersey in

1776, and was licensed by the Presbytery of Donegal, June 16, 1779. He was ordained and installed pastor of the church of Conewago, June 20, 1781. On the 15th of April, 1795, he asked leave to resign his pastoral charge because the congregation failed to meet their engagements in regard to his salary, and his request was granted by Presbytery.

Shortly after this he traveled westward as far as Kentucky. On his return he preached one or two Sabbaths in the bounds of Bethel and Ebenezer. On the 11th of April, 1798, he received a dismissal from the Presbytery of Carlisle to connect with that of Redstone. While on his way with his family to the west he was urged by the congregations of Bethel and Ebenezer to remain with them, and he consented to supply them for a year. Before the close of the year he consented to remain permanently, and on the 9th of April, 1799, he accepted a call from these congregations to become their pastor, although he never was formally installed.

Mr. Henderson was truly in many respects an extraordinary man, and was an earnest and faithful preacher. He was greatly beloved by the congregation, and had the respect and confidence of the entire community. He was especially noted for his promptness and punctuality. He was deeply interested in all the missionary operations of the church, and was a zealous friend and advocate of the cause of temperance, and both by precept and example inculcated the principle of total abstinence from intoxicating drinks. He zealously and faithfully served the church for more than a quarter of a century, and in 1824, on account of increasing age and infirmity he was released from his pastoral duties, and in patience and resignation he awaited the call of the Master to come up higher. He was called to rest September 9, 1836, in the eighty-fourth year of his age, and now he enjoys the reward of those who, having turned many to righteousness, shall shine in the firmament of heaven. His mortal remains were buried in the graveyard at Bethel, where his sleeping dust, mingling with that of many of his loved and loving parishoners, awaits the resurrection of the just.

Shortly after Mr. Henderson's release, Rev. Jesse R. Smith became pastor. In many respects he was pre-eminently qualified for the position. He was a man of fine culture and highly educated. He was affable and courteous, and was a fluent and

eloquent speaker. He unfortunately fell a victim of the snares of the wine cup. After a pastorate of four years, the congregation, while they loved and respected him for his many noble qualities of head and heart, were compelled in great sorrow and anguish, on account of his infirmity, to ask a dissolution of the pastoral relation.

In 1832, Rev. David Lewis became pastor. He was born in North Wales, October 13, 1786. He was but eighteen years of age when he began to preach the gospel. After having preached for twenty-eight years in England, he emigrated to America, and for twelve years he was pastor of this church, and although he died at the age of fifty-eight, he had been a herald of salvation for forty years. In the full vigor of life, and apparently in the enjoyment of perfect health, he was suddenly called, December 9, 1884, to cease from his labor on earth and enter into the rest of heaven.

In less than a year after the death of Mr. Lewis, Rev. John Cross became pastor. He was a good scholar, a fine theologian, and an humble, devoted Christian. While all acknowledged him to be an earnest, loving Christian brother, objections were urged against by him some, that owing to certain peculiarities of disposition and in his manner of preaching, his ministrations were not profitable. Feelings of dissatisfaction having manifested themselves, the pastoral relation was dissolved in 1850. Shortly after he settled at Middletown, Franklin county, Pa., and there for a short time labored in the Master's cause with very encouraging success, but at the call of the Master he ceased from the labor and toil of earth, to enter upon the enjoyment of his reward in the mansions of glory.

In 1851 Rev. George Morton became pastor, and in 1854, at his own request, he was released. In 1855 he was a second time settled as pastor, and again, at his own request, he was dismissed in 1859. Under his ministration the congregation enjoyed a good degree of prosperity.

Part of the following summer the pulpit was supplied by Mr. Geo. P. Hays (now Dr. Hays, of Cincinnati,) a student of the Western Theological Seminary. The church remained vacant for about two years, the pulpit being supplied by students from the Seminary and others during that time.

On the 11th of April, 1861, Mr. D. J. Irwin, a student of the Western Theological Seminary, received a call from this church, and, June 17, 1861, was ordained and installed pastor by the Presbytery of Saltsburg, where, by the grace of God, he continues until the present, striving to do the work of an evangelist, and to make full proof of his ministry.

HOUSES OF WORSHIP.

The first place of preaching was a tent constructed of rough boards, and was only used on wet or stormy days. On pleasant days the preaching was in the surrounding grove. The first house of worship was about twenty-five feet square, and was built of hewed logs. The seats were made of split logs. There never was a fire place or a stove in this house.

The second house was also built of hewed logs, and was about fifty feet long and about thirty feet wide. For a considerable time the congregation worshiped in this house, with nothing but loose boards for a floor; and for several winters they had neither stoves nor fire place.

The next building was a beautiful and substantial brick structure, sixty-five by forty-five feet, with vestibule, session room and gallery, and a very commodious and well-arranged audience room.

In 1870 the congregation decided to erect a new church building, which is the present house of worship. It is the fourth church building erected by the congregation, or the fifth place of worship including the tent first erected. It is a two-story building, sixty-eight feet long and forty-eight feet wide, with vestibule and three rooms below, and audience room and gallery above, and in regard to comfort and convenience is surpassed by few country churches.

For nearly a year the congregation worshiped in the basement, and on the 17th of October, 1871, the building being entirely completed was formally dedicated to the worship of Almighty God, and soon the glory of the Lord filled the house and a precious season of revival was employed during the following winter and spring.

ELDERS.

The first elders were Patrick Jack, S. Coulter, John Marshall and John Robinson. Since then there have been the following additional elders: James Marshall, James Coulter, John Douglass, John Ewing, Samuel Marshall, William Leard, John G. Thompson, James Fulton, William Conney, William Moore, John Barkley, John Miller, Robert Ewing, Tobias Bricker, Samuel G. Miller, John McCurdy, William Wray, Francis Harbison, James Jack, Robert Wray, R. E. Leard, S. P. Marshall, James M. Barkley, David Stiffy, Samuel Nesbit and M. K. Leard.

The following persons compose the present session: Francis Harbison, James Jack, David Stiffy, R. E. Leard, Samuel Nesbit and M. K. Leard.

SABBATH SCHOOL.

The Sabbath School was organized in 1820, and for a long time was managed by Mr. James Coulter and Mr. Robert Ewing, without any formal organization from year to year. At the death of Mr. Coulter the Sabbath School was suspended for some time. About 1830, it was again formally organized by the appointment of Mr. John Barkley as superintendent. For a considerable length of time the session seems to have had entire control of the Sabbath School, as the minutes show that they appointed both superintendents and teachers.

In 1840, Mr. John Montgomery, a member of the church, bequeathed \$75 to Ebenezer Sabbath School. With this money a library was purchased, probably the first the school ever had.

The following persons have been superintendents of the school: James Coulter, Robert Ewing, John Barkley, R. E. Leard, David Stiffy, J. M. Barkley, Samuel Nesbit.

PRAYER-MEETING, ETC.

It is not known at what time a weekly prayer-meeting was established, but quite early in the history of the church there was a monthly concert for prayer with special reference to the mission work of the church, and at stated times they were in the habit of taking up collections to sustain the various benevolent enterprises of the church. Ladies' missionary societies were also formed, and

for a considerable time their efforts were chiefly directed to the work of Foreign Missions. In later years these societies have devoted their energies to the special department of Christian work, "Woman's Work for Woman." The ladies have also done a good work in the cause of temperance.

From the Sabbath School and congregation the following ministers have gone forth to proclaim the gospel of Christ: J. H. Nesbitt, T. D. Ewing, T. A. McCurdy, T. R. Ewing, S. M. Davis, N. H. Miller, and E. P. Lewis, and others are in course of preparation for the ministry.

There are now several Presbyterian churches in the territory formerly occupied by this alone. In later years the congregation has been much weakened by deaths and removals. The present membership is 160. Rejoicing in the truth that the God of the fathers is the God of the children, they still keep the banner of the covenant unfurled. With a commendable degree of Christian activity they are striving faithfully to do the work of the Lord committed to them.

ELDER'S RIDGE.

BY REV. A. DONALDSON, D. D.

MOTTO:—"That which we have heard and known and our fathers have told us we will not hide from their children, showing to the generation to come the praises of the Lord."

I. ORGANIZATION.

At Congruity, June 5, 1830, to the Presbytery of Redstone was presented a memorial from certain inhabitants of Conemaugh (now Young) township, Indiana county, praying to be formed into a congregation, to be called Eldersridge. The request was granted, and Rev. Thomas Davis was appointed to fulfill it. This he did on the 30th of August, 1830, and reported it to the Presbytery of Blairsville at its first meeting in the autumn of that year. For in the mean time it had been organized, including this region. Fifty persons were embraced in the new congregation whose names follow: James Smith, Esq., Mary Anne Smith, John Smith, Jane Smith, Margaret Smith, Jacob Weamer, Barbara Weamer, David Elder, Julia Anne Elder, James Elder, John Elder, Elizabeth Elder, Mary Elder, Robert Elder, Joseph Harbison, Esq., Rebekah Harbison, Sally Harbison, Joseph Cunningham, Archibald McMeans, Elizabeth McMeans, Andrew McMeans, William McMeans, Robert McMeans, Mary Devers, Margaret McMeans, Sarah McMeans, Samuel Cochran, Nancy Cochran, John Reed, Sr., Jane Reed, Sr., Alexander Reed, Lucy Reed, John Reed, Jr., Jane Reed, Jr., Abel Findlay, Eliza Findlay, Catharine Harbison, Matthew Harbison, Anne Harbison, Margaret Patterson, Joseph

Patterson, Hannah McComb, Sr., Hannah McComb, Jr., Chas. McComb, Mary McComb, William McComb, James McComb, David McComb, Robert Wray and Abigail Wray, all previous members of Bethel, Ebenezer or Saltsburg. Only three of these—Robert Elder, Margaret McMeans and Sarah McMeans are alive at this present writing. Of these, Joseph Harbison, Esq. and David McComb were elected as elders, but as the father of the latter lay in his coffin that day, the ordination was deferred and effected in December following by the same minister.

2. CHURCH GROUNDS.

Grounds for church purposes were donated. James Smith, Esq., gave one acre off the corner of his farm in the form of a rhombus, Charles McComb one-half acre in the form of a rhomboid, Allen McComb one acre and a half in the form of a diamond, all cornering at the same point, and bounded by lines parallel to those of each man's farm. Esq. Smith's portion was used mainly for buildings and approaches to them; Allen McComb's for hitching ground, and Charles McComb's for cemetery purposes. About 1850 the congregation sold to its pastor one-third of an acre from the diamond, disfiguring his land.

3. BUILDINGS.

Before the organization, in the fall of 1829, the original log building 36 by 24 feet, with a widening of 5 feet at the middle to connect the central with the end logs was erected. It was located near the south end of Esq. Smith's lot, and cost about \$300. In the fall of 1845 it had become dilapidated, and a brick building 50 by 40 feet was erected ten feet from the north end of the former, at a cost of about \$1,600. Daniel Wilson and Samuel M. Taylor were the contractors. The Associate Reformed Church of Olivet, was kindly given in the meantime for the worship of this congregation. Neither the log house nor this one was formally dedicated. In consequence of deficiencies in it this house was taken down May 10, 1878.

A third house of two stories, 70 by 40 feet, was built ten feet north and six feet west of the former, on land donated by Robert Elder. It was neatly frescoed and had narrow windows of stained glass, and cost \$8,000 and the material of the former house. John

Oliver, Esq., of Mt. Lebanon, was the contractor. This house was dedicated free of debt November 20, 1879. The sermon was preached by Rev. D. H. Sloan, of Leechburg, and the prayer offered by the pastor. Meanwhile the congregation had worshipped in Eldersridge Academy. It is worthy of note that John Smith, one of the original members, was on the building committee of all three churches.

4. THE PASTOR.

The congregation had only occasional supplies for the first four years. Then it obtained Rev. David Kirkpatrick, of Westmoreland county, for one-half time as stated supply. He served it in that capacity for three and a half years. Then being called to Poke Run for full time, he announced his withdrawal from this congregation, April 4, 1838. On that day, by the Presbytery of Blairsville in session at Saltsburg, Alexander Donaldson was licensed to preach the gospel, and persuaded by elder McComb to fill on the succeeding Sabbath the pulpit, made vacant by Mr. Kirkpatrick. This he did on the 8th of April, 1838. Then while completing his course in the Western Theological Seminary, he supplied this congregation and Currie's Run, and, for six months additional, Apollo, with these two congregations, each for one-third of his time. Then on a joint call he was settled as pastor in Eldersridge and Currie's Run, each enjoying half his time, and paying him a salary of \$250. He was ordained and installed at Eldersridge, June 20, 1839. Rev. David Lewis preached the sermon, Rev. Robert Johnson offered the prayer and charged the pastor and Rev. Samuel McFarren charged the people. This relation continued without change till the spring of 1853. Then, owing to the general belief that the charge was too extensive, Currie's Run was demitted, and Eldersridge congregation so divided as to set off about one-third of it as a separate congregation at the village of West Lebanon. New calls were given with the same salary, two-thirds of it to be paid by Eldersridge and one-third by West Lebanon, and the time to be divided in the same manner. In the spring of 1855, the salary was raised to \$600, and paid in the former proportion. During the civil war, by donations and otherwise, it was made about \$750, and in the spring of 1867, by an appendix to the calls it was made \$1,000, and has continued so till

the present time, each congregation paying in the usual proportion. For four years two Sabbaths were given at the Ridge and one at Lebanon. For the next year two sermons each Sabbath were given at the Ridge and one at Lebanon, and that order was reversed every third Sabbath. For the last thirty years the forenoon of each Sabbath has been given to Eldersridge and the afternoon to West Lebanon, but the old proportion of salary is still continued.

In 1840, Boiling Spring church was organized, taking more than half its members from Eldersridge. In 1853, West Lebanon was wholly taken from it, and in 1857 the organization at Clarksburg took more than half its members from this one. In the charge, thus diminished, the only pastor still continues, expecting to resign next spring, when fifty years of service will be complete.* To him it has been a "goodly heritage," for which devout thanks are due to God.

5. THE ELDERSHIP.

Of the original elders Joseph Harbison, Esq., having acted as clerk of the session for fifteen years, and represented Blairsville Presbytery in the General Assembly of 1835, was set off to West Lebanon in 1853, and David McComb died in the year 1872. Jos. Henderson was ordained and installed in 1835 and dismissed to Currie's Run, April, 1839. William L. Cunning from Ebenezer was installed in the spring of 1838, and in 1840 withdrew to the Associate Church without asking a certificate. April 20, 1841, Jas. Elder, John Wherry and Joseph A. Henderson were ordained and installed. Mr. Elder having been clerk of the session from 1856 till 1874, and represented his Presbytery at Baltimore in the General Assembly, died February 5, 1877. Mr. Wherry had held the same office from 1845 till 1856, beginning our second book of records, when he was dismissed to West Lebanon. Mr. Henderson was dismissed to Indiana on the same day. Samuel M. Taylor and David Wilson were ordained and installed, April 9, 1853. Mr. Taylor was dismissed to the Sixth Church, Pittsburgh, in 1857, and Mr. Wilson to the church of Bethel, April, 1867. John Thom, Esq., from New Rehoboth, Clarion Presbytery, was installed June

* The resignation was offered in the Presbytery at Eldersridge, April 11, 1888, but the congregations declared their unwillingness to accept it, and the pastoral relation was continued.
- Ed.

5, 1855, and died August 23, 1862. Samuel Kennedy, Esq., from Johnstown was installed and Samuel Thompson ordained and installed December 12, 1856. Esq. Kennedy was dismissed to Freeport in October, 1861, and Mr. Thompson to Boiling Spring in 1866. William Fritz and Samuel Virtue, M. D., were ordained and installed February 25, 1865. Dr. Virtue was dismissed to West Lebanon, April, 1866. Mr. Fritz still remains in office with us. Labana Townsend from Boiling Spring was installed in the spring of 1865, and dismissed to Apollo, April 12, 1868. Simon P. Townsend, Alexander McComb and John Orr, Esq., from Freeport in 1867, were ordained and installed, except the latter, who was only installed. Mr. Townsend having represented his Presbytery in the General Assembly at Saratoga, holds the office yet. In 1880, by consent of the session, Mr. McComb ceased to act. Esq. Orr in 1869 was dismissed to Delmont. S. J. Craighead, David Findlay and John Smith was chosen to office, February 24, 1870, and the first two ordained and installed April 3, and the last September 16, of that year. Mr. Craighead in 1874 was elected clerk of the session and began our third book of records, and held that office nine years, representing his Presbytery at Brooklyn in the General Assembly of 1876, and is still in the eldership. David Findlay died June 15, 1883, John Smith died February 21, 1882. James A. McAdoo, T. B. Elder and A. D. McComb were ordained and installed September 3, 1882. The first two are in office with us yet, and Prof. Elder has been clerk of the session since May 26, 1883. Mr. McComb was dismissed to Beatrice, February 11, 1885. So the present session consists of William Fritz, S. P. Townsend, S. J. Craighead, James A. McAdoo and T. B. Elder with the pastor.

6. THE DEACONS.

In this congregation the office was so unpopular at first that no one would accept it, and the financial interests were managed by a board of trustees annually elected. But in the year 1859, when the pastor's salary had always been far in arrears, a resort was made to the diaconry. William Fritz, William H. Wray, John A. Ewing, S. P. Townsend and Robert Reeves were ordained and installed in that office. Immediately they addressed themselves to the work, raised the subscription to the amount required, and paid the pastor

in full. But soon Mr. Wray moved from the congregation, Mr. Townsend went as captain to the civil war; Mr. Reeves was absent at his trade. The burden was too heavy for the other two. Attempts were twice made to secure assistance for them, but no one would accept the office. So in 1863 the congregation, under compulsion, relinquished the office and fell back to the trustees again as its agents. These are efficient now and still in power.

7. SABBATH SCHOOLS.

During the first six years of the pastorate a Bible Class was taught by the pastor in each branch of the charge, to prepare teachers, and in 1844 a school was commenced with about fifty pupils, mostly young, and six teachers, mostly females. For twenty-five years the school was open only in the summer season. Then, with reluctance on the part of some, a winter school was tried, and with the consent of all has been kept up until now. Old people as well as young attend it. The school now numbers 175, with fourteen teachers, and the attendance is encouraging. No record of superintendents has been kept, but the following persons are remembered to have held the office: David Elder, John M. Barnett, John M. McElroy, John C. Thom, James Elder, James E. Caruthers, John Thom, Esq., Samuel Kennedy, Esq., William H. Wray, Labana Townsend, Samuel Guthrie, S. J. Craighead, William Fritz and R. Y. Elder, the present incumbent. Some mission schools have also been kept up for a few summers which need not be described.

8. THE PRAYER MEETING.

The first eight years only a monthly concert was observed on the first Sabbath of each month. In 1846, when students were increasing, they, with the pastor in his cabin study, maintained a weekly meeting. This in the spring of 1850 was open to the public. Immediately reviving influences became apparent, spread over the congregation, and with few interruptions continued for twelve years. During this happy time large numbers of students joined the church, and prepared for the ministry. The influence also was felt in our families. Again in 1872, large additions were made to the membership and zeal of the church. At such times the attendance on the prayer meeting was cheering, but in time of

coldness it dwindled sadly, and few would lead in prayer, occasionally indeed not one but the pastor. Still as an almost universal occurrence one true heart held up his hands and God's promise could be plead, and some, at least, felt it good to be there.

9. GENERAL REMARKS.

The congregation, when organized, for four years used the common psalmody of the denomination with but little opposition. The stated supply preferred the Scotch version of the psalms, and to please him the congregation consented to use it for the time. When the pastor came, many wished to restore the psalmody but most thought proper to defer it still further, and this was done for fifteen years, and when the change was made in 1853, twelve families went to other congregations. Precentors lined out each couplet before singing. But this ceased in two years. Tokens were given in advance to communicants and appropriate tables with seats in the aisles were used. This custom too was given up about 1860, and the elements of the Lord's Supper have since been given to communicants in the middle block of pews, and sister denominations more specifically invited to commune with us, and many of them do it.

10. ELDERSRIDGE ACADEMY.

At the ordination of the pastor, the Presbytery arranged for a young man, looking to the ministry, to recite privately to him. He soon brought another, and in the following spring three or four came for the same purpose. So they kept coming in growing numbers for nearly eight years, amounting to about a dozen. Then by the earnest advice of many influential persons Eldersridge Academy was formally opened with sixteen students, April 16, 1847, and the assistance of Mr. John M. Barnett. The pastor's log cabin study was used for the first quarter. Then a frame building like a common school house was erected for the purpose, at a cost of about \$300. In 1850 the two-story building, since used, costing \$2,020 took its place. But as interest accrued on most of this during twenty-two years, the cost was nearly double, and when the whole was paid off in 1872, the entire expense was about \$4,000. This fell upon the pastor as founder of the institution, and became a contribution from him to the cause of education. Over

2,500 students have enjoyed its privileges. About 90 have studied medicine, and nearly an equal number have been admitted to the bar, and six of these have signally adorned the bench. In 1876, the institution was given to a board of self-perpetuating trustees, under whom he continued to act as principal. In 1884 he asked to be released, which was not done till a year afterwards. Thus the whole time of his daily teaching and acting as principal was thirty-eight years and three months. Prof. T. B. Elder, A. M., who had held the mathematical chair for more than twenty years was elected principal in his stead.*

11. ECCLESIASTICAL CONNECTIONS.

This congregation has been connected with three Presbyteries. The authority for its organization was an order from "Old Redstone." For twenty-six years it was under the jurisdiction of Blairsville, in which time its pastor was installed on two different occasions, and when in 1856 the portions of Armstrong and Indiana counties lying between the Allegheny River, Mahoning and Blacklick Creeks, with the Conemaugh River, were organized into a separate Presbytery, this congregation was included in it. The new organization was first called Saltsburg, because that village sustained about the same relation to it as Blairsville to the old one, and suggested the line of division between them. But after the union of the Old and New School Churches in 1870, the whole of Armstrong county, with all of Indiana north of the Blacklick was included in our Presbytery, and it was called Kittanning. At the same time we, who had previously been amenable to the Synod of Pittsburg, were set over to that of Erie, and when in 1880 Synods were bounded by state lines, we naturally became responsible to the Synod of Pennsylvania, and thus we have been included in three Synods also.

Other pastoral work will be recorded with the history of West Lebanon.

* A more extended history of this school will be found in a subsequent paper.—ED.

ELDERTON.

BY REV. LYCURGUS MECHLIN.

ORGANIZATION.

This church was organized August 18, 1885, by a committee of Blairsville Presbytery, consisting of Rev. John Stark, Rev. A. Donaldson, D. D., and Rev. Franklin Orr. There were sixteen original members as follows: Robert Woodward, Mrs. E. Woodward, Mrs. M. A. Klingenberger, Mrs. E. Rosborough, Mrs. Caroline Martin, Mrs. Mary Shannon, Mrs. Elizabeth Thomas, Mrs. Rebecca Robinson, Mrs. Polly Woodward, R. M. Gibson, Charles Rosborough, Robert Martin, John Shannon, Joseph Thomas, Robert Cochran, R. T. Robinson, Sarah Smith. R. M. Gibson, Robert Martin and John Shannon were elected ruling elders. R. M. Gibson declined to serve; the other two accepted and were ordained and installed next day.

CHURCH BUILDINGS.

The first lot of ground was owned in partnership with the Associate congregation of Elderton. By a joint committee from each congregation, consisting of Messrs. Hugh Elgin, Wm. Lytle and Thomas Armstrong, of the Associate congregation, and Hon. Robert Woodward and Robert Martin from the Presbyterian church, a brick church was erected upon said lot, called "The Union Church of Elderton." In this church both congregations worshiped until 1862. The building became defective and was taken down. Then each congregation considering it to be to their

advantage to build separate houses, did so in 1863, the United Presbyterians taking the old church and building on the old foundation, and the Presbyterians building on an adjoining lot bought by both congregations.

Mr. J. P. Leach was the contractor, and the church was finished in 1863. It is a substantial frame building, forty-five by fifty feet, with a ceiling sixteen feet high, costing \$2,200, and seating two hundred and fifty to three hundred. In the summer of 1886 the congregation added a vestibule of eight feet in width, with a room on each end. A new roof was placed on the whole building, and the inside was papered throughout, costing about \$700.

PASTORS AND SUPPLIES.

Rev. William F. Morgan preached his first sermon in the old brick church, second Sabbath of June, 1855. He supplied the congregation regularly, one-third time, until the 3d of September, same year. Then he was chosen pastor, and February 1, 1856, he was installed for one-third time, Rural Valley taking the other two-thirds. The pastoral relation continued until the twenty-fifth of June, 1873, when he tendered his resignation which was accepted. One year and ten months later God released him from all earthly pastoral care of his church militant and called him up to his church triumphant. He died at his home in Rural Valley, Pa., Sabbath, April 25, 1875. Brother Morgan was a faithful pastor, a kind-hearted and sympathetic man. He carefully obeyed the apostle's command, "Follow after the things which make for peace, and things wherewith one may edify another." For a sketch of his life see history of Rural Valley church.

Mr. Jacob L. Thompson was chosen pastor, October 13, 1873, and ordained and installed, January 20, 1874, for one-half time, giving Currie's Run the other half. In the ordination and installation services, Rev. A. Donaldson, D. D., preached the sermon from I. Cor. 1: 21, Rev. D. J. Irwin, D. D., presided, proposed the constitutional questions and offered the ordaining prayer, and also delivered the charge to the people, and Rev. T. D. Ewing gave the charge to the pastor. The relation continued until April, 1876, when it was dissolved at his earnest request. He was dismissed to the Presbytery of Blairsville, and accepted a call from the congregation of New Salem, and continues their pastor.

Mr. Lycurgus Mechlin, a licentiate, supplied the congregation from May 1, 1876, to May 1, 1877. Then he accepted their call for one-half time. At an adjourned meeting of Presbytery in Elderton, June 29, 1877, he was ordained and installed. Rev. T. D. Ewing, D. D., presided, preached the sermon from 1. Tim. 1: 15, proposed the constitutional questions and offered the ordaining prayer. Rev. D. J. Irwin, D. D., delivered the charge to the pastor, and Rev. J. H. Kerr to the people. During the present pastorate the congregation has increased in numbers from eighty-six to one hundred and eighteen. In 1886, the roll showed a membership of one hundred and twenty-five.

Lycurgus Mechlin, son of William and Catharine Mechlin, was born in Butler county, Pa., September 28, 1841. His mother died when he was only nine years old. His father removed to Pike county, Ohio, in 1852, where he spent his "teen's" with very limited opportunities for attending school. October 12, 1861, he enlisted in the 53d Regiment, Ohio Volunteer Infantry; served under Sherman in the army of "The Tennessee;" re-enlisted, January, 1864, at Scottsboro, Ala.; went through "with Sherman to the sea;" was wounded four times, and carries a piece of "rebel" lead in his face. He was mustered out of service, August 11, 1865, at Little Rock, Arkansas, and discharged at Camp Dennison, Ohio, September 10, same year. He entered Glade Run Academy, November 5, 1867, and prepared for the Sophomore class in Washington and Jefferson College, and entered college in the fall of 1871, graduated in 1874, and graduated at Western Theological Seminary in 1877, and the same year accepted calls from Currie's Run and Elderton Presbyterian churches, his first and only charge.

THE ELDERSHIP.

Robert Martin and John Shannon were the first elders ordained and installed. Mr. Martin died August 5, 1866. Mr. Shannon was dismissed April, 1869. August 31, 1856, Andrew Kimmel and R. T. Robinson were chosen elders. Mr. Kimmel was ordained, and he and Mr. Robinson were installed. Mr. Robinson was dismissed to Cherry Run church. Mr. Kimmel died August 24, 1879, after serving twenty-three years in the eldership.

R. M. Gibson, Esq., John Hotham and Dr. J. L. Hazlett were ordained and installed, April 25, 1864. Mr. Hotham died April

27, 1868. He was a faithful man in the discharge of the duties of his office and liberal in supporting the gospel. Dr. Hazlett was dismissed to the Presbyterian church of Indiana, Pa., May 1, 1868. D. W. Hawk and M. R. Hall, were elected June 28, 1868, and ordained and installed August 31, same year.

October 30, 1876, Matthew Rankin, J. M. St. Clair, M. D., and Newton Rosborough were elected; they were ordained and installed by Rev. A. Donaldson, D. D., March 19, 1877.

The congregation has elected twelve elders since its organization, five of whom constitute the present session, namely, R. M. Gibson, Esq., D. W. Hawk, M. R. Hall, J. M. St. Clair, M. D., and Newton Rosborough.

SABBATH SCHOOL.

The school was organized in the spring of 1858, with Andrew Kimmell superintendent. He took great interest in the work. Through his efforts a library was secured, he contributing the greater part of the funds himself. Dr. J. L. Hazlett succeeded Mr. Kimmell, but there are no records showing how long either of them served. Mr. M. R. Hall was chosen in 1869, and served three years; R. M. Gibson succeeded him and served two years, when Mr. Hall was re-elected for one year. In 1875, D. W. Hawk was elected for one year, then, Mr. Hall being re-elected, served two years. Mr. Newton Rosborough was chosen in 1878, and served four years, when Mr. Hall again assumed the duties of the office and continued until the spring of 1886, when Mr. M. K. Gibson was elected. Up to this time the superintendents had all been elected by the session and from the members of the session, until M. K. Gibson, who was elected by the session from the congregation. He was re-elected last spring, and has taken great interest in the school. If God spares him to us, we hope he will continue superintendent for many years.

MISCELLANEOUS.

A Woman's Missionary Society was organized in 1875, with twelve members. This society has contributed annually to the general fund for Foreign Missions. A Home Missionary Society was organized in the summer of 1886, with fifteen members, which number has been increased.

The contributions to the "Boards" have slowly increased. In 1885 they amounted to two hundred and forty dollars, being a fraction of over two dollars per member.

The finances of the congregation from date of organization until 1860, were managed by the session. Then a board of trustees was elected, consisting of R. M. Gibson, William Herron, and John Hotham. There is no record of their successors. The present board consists of J. M. Stewart, Alexander George and Samuel Neal.

Among the many blessings for which this congregation should praise the great Head of the church, I would mention its peaceful life, its steady growth, its quiet Sabbath, and the memory of the beloved dead.

" Here I raise my Ebenezer,
Hither by thy help I'm come."

FREEPORT.



BY REV. T. M. THOMPSON.

The date of the first Presbyterian preaching in Freeport was about the year 1827. In that year Rev. John Redick, who was settled as pastor of the churches of Slatelick and Union, made this a preaching point, and came down occasionally and preached in the grove on the other side of Buffalo creek, and also in the mill on Buffalo creek, owned by Jas. and Isaac Bole, a short distance north of town. Father Redick continued these services at intervals, until the year 1830. Thus to this venerable servant of Christ belongs the honor of first planting the standard of Presbyterianism in Freeport.

"On the 11th of July, 1850, he fell asleep in Jesus, in the seventy-third year of his age, and the thirty-seventh of his ministry. His mortal remains await the resurrection in the little graveyard attached to the Slatelick church."

After the year 1830, there was occasional preaching by the Rev. John Wilson, of the Presbytery of Allegheny, who labored in the capacity of a Presbyterial missionary. He was followed by Rev. Joseph Johnston, in the year 1832, or 1833, who was probably instrumental in the organization of the church. He also was engaged either as a kind of Presbyterial missionary, or as stated supply.

ORGANIZATION.

On the 3d of July, 1833, the "Presbyterian Church of Freeport," was organized by the Presbytery of Allegheny. At that time two ruling elders were elected, ordained and installed, viz: William Hill and Michael Moorhead. The roll of the members

at the date of organization, (thirty-one in number) is fortunately preserved, and is as follows: James Bole and wife, Isaac Bole and wife, William Hill and wife, Nancy Hill, Maria Hill, Margaret Hill, Andrew Ralston and wife, James Ralston and wife, Jane Weir, Elizabeth Weir, Mary Weir, Mary Woods, James McCall and wife, Mary Murray, Elizabeth Roeny, Margaret Stewart, William Laughery and wife, Margaret Girt, Betsy Girt, Mary Girt, James Bole, Mary Ann Bole, Michael Moorhead and wife. Five of these original members are still living, and four of them are at present members of this church, viz: Margaret Hill, Mary Weir, (Mrs. Callen,) Mary Ann Bole, (Mrs. J. W. McKee), and Elizabeth Girt. For some time after the organization Mr. Johnston continued to labor here and at Tarentum, a little over a year. Shortly after leaving this field of labor, he returned to Canada whence he had come, took Asiatic cholera and died.

REV. SAMUEL CALDWELL'S PASTORATE.

Sometime during the summer or early fall of 1834, Mr. Johnston introduced to the congregation, Rev. Samuel Caldwell, who was also a native of Ireland, and for whom a call was soon afterwards made out, and on the 8th day of October, 1834, Rev. Mr. Caldwell was ordained and installed pastor of the united churches of Freeport, Tarentum, and Bull Creek, preaching one-third of the time at each place. In 1836, Mr. Caldwell relinquished the charge of Bull Creek church, and divided his time between Freeport and Tarentum. This arrangement continued until the year 1843, when he ceased to preach at Tarentum, and labored during the remainder of his pastorate here, at Freeport and Leechburg, and afterwards at Freeport and Brady's Bend—Freeport having three-fourths of his time. In 1836 the shower of heavenly grace descended upon the young organization, and at one communion there were added to the church, twenty-six on profession of their faith and nine on certificate, making thirty-five in all.

The minutes of session, as preserved, begin on the 12th of May, 1843. In addition to the original elders, the following names of ruling elders appear during this pastorate, viz: Jameson Hendricks, J. Noble Nesbit and Archie Robinson, of whose ordination no record is made; James McCall, first mentioned May 13, 1843;

Joseph A. Barton, and Dr. D. M. Boreland first mentioned April 8, 1844; James Hill, John Woods, Esq., and William Hughes, first mentioned, April 15, 1844.

In the spring of 1845, Rev. Mr. Caldwell took his departure for Ireland on a visit to his native land. He was absent about one year, when at his request, and with the concurrence of the congregation, the Presbytery of Allegheny dissolved the pastoral relation, and the first pastorate of nearly twelve years ended. Mr. Caldwell by reason of physical inability, was laid aside from active ministerial service for a number of years before he died, which was July 10, 1883, in Allegheny, Pa., aged 83 years.

VACANCY FROM 1846 TO 1849.

On the 21st of November, 1845, during the pastor's absence, and the 21st of August, 1846, the name of Rev. Mr. Smith appears on the minutes as Moderator of session. After Mr. Caldwell ceased to be pastor, Rev. John K. Cornyn supplied the pulpit for a short time by appointment of Presbytery, having his headquarters at the Western Theological Seminary, Allegheny, which he considered his home. Mr. Cornyn was born in Cumberland county, Pa., in 1815, was licensed in 1845; labored in the Presbytery of Erie for several years, and afterwards moved to Troy, Pa., where he died of consumption on the 22d of December, 1853. He was followed by Rev. D. D. McKee, who, for nearly two years, labored as stated supply. His name first appears as Moderator of the session, September 26, 1846, and the last time November 5, 1847. During the year 1848 there are no records of session.

PASTORATE OF REV. WM. F. KEAN.

During the year 1848, Rev. Wm. F. Kean, a native of Westmoreland county, who was then about completing his studies at the Western Theological Seminary, began preaching as a supply in Freeport. Some time during the following year he received a call to the churches of Freeport and Slatelick, which he accepted, and in September, 1849, he was ordained and installed as pastor of these two churches, giving half of his time to each. On the 27th of March, 1852, Dr. Samuel T. Redick and Arthur Kiskadden were ordained and installed as ruling elders. In the year 1858, this church, under the ministrations of Mr. Kean, shared in the glorious

revival which swept over the land, twenty-three being added to the church during that year on profession of their faith, and nineteen on certificate, making a total of forty-two. On the 8th of April, 1859, the following persons were ordained and installed as ruling elders, viz: Dr. William P. McCulloch, Samuel Sloan, Thomas King, John M. Orr, and Alfred D. Weir.

On the 10th of October, 1863, the session was still further strengthened by the installation as ruling elders of Samuel Kennedy and John H. Baird, and the ordination and installation of Samuel C. Alter, and on the 8th of May, 1868, by the ordination and installation of James Shields.

On the 10th of June, 1864, Mr. Kean was called to Freeport for the whole of his time, and the pastoral relation between him and the church of Slatelick accordingly dissolved. After nineteen years of faithful ministry, in the spring of 1868 he resigned the pastoral charge of Freeport, from which he was released by the Presbytery of Allegheny. For about a year after leaving Freeport, Mr. Kean labored in Columbus City, Iowa, after which he took an extended tour through Europe, Egypt and the Holy Land. Returning from this trip he was called to the church of Braddock, Pa., which charge he resigned April, 1882. From this time until his death he assumed no pastoral relation, but labored as an evangelist, making his home at Sewickley, Pa. He died very suddenly October 22, 1886, in the seventy-first year of his age, in San Francisco, Cal., where he had gone for recreation and health.

VACANCY OF 1868-9.

During the winter of 1868-9, Mr. S. Miller Davis, a student of the Western Theological Seminary, supplied the pulpit, either preaching himself or sending others in his place.

PASTORATE OF REV. JOHN J. FRANCIS.

On the 10th day of July, 1869, at a regular meeting of the congregation, a call was extended to Rev. J. J. Francis, a recent graduate of the Western Theological Seminary. This call was accepted by Mr. Francis, and on the 22d of October of the same year, at a meeting of the Presbytery of Allegheny, he was ordained and installed. Rev. S. H. Holliday preached the ordination sermon, Rev. Prof. W. I. Brugh presided and offered the

ordaining prayer, Rev. S. A. Hughes delivered the charge to the pastor, and Rev. Wm. D. Patton the charge to the congregation. The members of the session at this time were William Hughes, Alfred D. Weir and Samuel C. Alter. On the 10th of April, 1870, John L. Bricker and Robert A. Kiskaddon having been previously elected to the office of ruling elder, were ordained and installed. Dr. Robert L. McCurdy having also at the same time been elected to the same office, and being already an ordained ruling elder, was duly installed. On the 24th of October, 1872, Wm. Hughes, the senior member of session, a faithful officer in the church of Christ for twenty-eight years, entered into the heavenly rest. In the year 1879, October 9th, the pastoral relation existing between this congregation and the Rev. J. J. Francis was dissolved by the Presbytery of Kittanning. Thus, for almost ten years, Mr. Francis continued the successful and dearly loved pastor of this people.

VACANCY OF 1879-1882.

From this date until December 1, 1882, the pulpit was occupied by supplies. Mr. Henry C. Minton, a licentiate and student of the Western Theological Seminary, served in this capacity as a stated supply for six months beginning May 1, 1880.

From this time till the summer of 1881 the pulpit was supplied by various ministers, Mr. A. C. Good, a licentiate and student of Western Theological Seminary, supplying for the most part till the fall of 1882.

PASTORATE OF REV. T. M. THOMPSON.

On the 25th day of November, 1882, the Rev. T. M. Thompson, of the Presbytery of Butler, was called as pastor, and on December 1st of the same year, entered on his duties as such, and was duly installed, January 17, 1883. Rev. David Hall, D. D., preached the sermon, Rev. S. W. Miller, D. D., presided and delivered the charge to the people, and the Rev. D. H. Sloan gave the charge to the pastor. Following the week of prayer, January, 1883, a quiet season of refreshing and quickening was enjoyed, at which time twenty-one persons were received into the membership of the church on profession of their faith in the Lord Jesus Christ. On July 3d, of this year, the semi-centennial anniversary of the

organization of the congregation, was celebrated, at which time all the pastors that had served the church were present except Rev. Samuel Caldwell, who was at this time lying on a sick bed, which, seven days afterwards, proved to be his death bed. On October 19, 1883, elder John L. Bricker, an earnest and faithful officer of the church, died, and on the following January 27, W. D. Lowther and James Gregg were ordained and installed ruling elders. On November 16, 1885, while at prayer-meeting, elder W. D. Lowther, a consecrated and devout ruler in the church, dropped dead, a beautiful and befitting ending of a quiet and meek life. On January 13, 1887, elder A. D. Weir was dismissed by letter to the Presbyterian church of Butler, Pa. The session on March 16, 1887, sustained another heavy loss by the death of James Gregg, a man of pre-eminent piety and faithfulness, and who through a period of extended sickness, bore rich evidence of a strong and abiding faith in his Lord and Master. During this same year, March 27th, the session was again strengthened by the addition of two elders, D. A. Cunningham and H. S. Smith.

CHURCH PROPERTY.

About the time of the organization of the church, James Armstrong deeded a lot on Fourth street, opposite the old graveyard, to the Presbyterians, Seceders and Episcopalians, on which to erect a church building. On this lot the first house of worship, a frame building, was erected by the three denominations above mentioned. The "Presbyterians afterwards became the sole owners by purchasing the interests of the other congregations. In 1849, the site of the present property was purchased from John Kennedy," and in 1850 a brick house of worship was erected. "In 1869, it was thoroughly repaired, and again in the spring of 1875 was repaired and improved. At a congregational meeting held 1884, it was decided to pull down the old house of worship and erect a new edifice on the same site. In May of the same year, the work of removing the old structure and building the new one was commenced. The new building is of brick, is of modern architecture, has a seating capacity of about five hundred, and was erected at a cost of \$12,500. On the first Sabbath of September, 1885, it was dedicated. Rev. David Hall, D. D., preached the sermon, and the pastor, Rev. T. M. Thompson, offered the dedicatory prayer.

CONCLUSION.

Thus have we written in brief and rapid outline the history of the Presbyterian church of Freeport, Pa. Truly have we good reason to say that goodness and mercy have followed us all through our history of half a century and more, and now with our trust still firm in the great Head of the church, and in humble reliance on God who helpeth all our infirmities, we go forward feeling with the apostle of old, "Not as though *we* had already attained, either were already perfect, but we follow after, if that we may apprehend that for which also we are apprehended of Christ Jesus."

GILGAL.

BY REV. J. Q. A. FULLERTON.

ORGANIZATION.

Gilgal, a "mother of churches," formerly of the mother Presbytery of Redstone, traces her origin to an "Improvement" entered upon in 1797 by Robert and Hugh Thompson and Hugh Cannon from Westmoreland county, who were soon followed by other Presbyterians, or those of like proclivities, locating chiefly north of the "purchase line" in Mahoning. They had occasional preaching until 1806, when the Rev. James Galbreath, a licentiate of the Presbytery of Redstone, supplied them a portion of his time, which led to the organization of Gilgal congregation in 1808.

THE PASTORATE.

The Rev. James Galbreath being duly installed continued his pastorate until 1817, giving one-half time for several years to Manor (now Harmony) church, and afterwards to Indiana. He was followed in 1818 by Rev. John Reed, licentiate from Washington Presbytery, who as pastor equally divided his time between Gilgal and Indiana until 1839, when his whole time was given to the latter church. He died the following year.

The next and longest pastorate was that of Rev. John Caruthers, born in Westmoreland county, May 5, 1807, graduated from Washington College, 1826, from Western Theological Seminary, 1839, a licentiate of the Presbytery of Washington, who supplied this church from August, 1839, until his ordination and

installation by the Presbytery of Blairsville, June 4, 1840. His services were equally divided between Gilgal and Perry (the latter church now in the Presbytery of Clarion) until 1854, when Perry was resigned to prepare the way for another pastoral charge, and the time transferred to Mt. Pleasant, a colony of Gilgal, and other points as providentially indicated, until he was regularly engaged at other colonies of Gilgal: Marion from 1860 to 1869, and at Rockbridge from 1869 to 1870. He resigned his connection with Gilgal in 1870. Mr. Caruthers was first married in 1840 to Miss Sophia Huston, and in 1867 to Miss Mary, daughter of Rev. David Kirkpatrick. He died at Washington, Pa., November 27, 1880.

The Rev. Carl Moore, received from the Presbytery of Cincinnati, April, 1869, was stated supply of Gilgal from 1871 to 1887, and during that time also supplied adjoining churches.

Rev. W. T. Gibson, licentiate of the Presbytery of Allegheny, came April 1, 1877, and after statedly supplying Gilgal, Mt. Pleasant and Rockbridge for about three months, was ordained and installed their pastor, which he continued to be until he resigned in 1882 and went West. These same congregations were supplied by the Presbytery for six months in 1882, and then for six months by the Rev. A. S. Elliot, a licentiate of the Clarion Presbytery, and he being ordained, was installed over them in the spring of 1883, resigning a year thereafter. In November, 1884, Rev. W. F. Gibson returned and remained two years. These congregations are at the present time vacant, but with a pastor in prospect.

THE ELDERSHIP.

At the organization of the church, John Work and Joshua Lewis were chosen and set apart, and soon followed by William Hopkins, Hugh Cannon, William Work, Isaac Van Horn, and later by John Sutor, John Hastings, William McClusky and Moses Crawford. In September, 1849, Robert Thompson, grandson of the patriarch whose name is mentioned at the beginning of this sketch, William Black, Robert Park and Archibald J. T. Crawford were added, and in May 1859, Charles Bovard, Thomas Stewart, Robert Thompson, Jr., another grandson of the pioneer, and Samuel Stuchell. Of the foregoing William Black and A. J. T. Crawford have been dismissed to Mt. Pleasant, and John Sutor

and Robert Park to Marion. Samuel T. Brady, Samuel P. Black and Samuel K. Lockhart were added September 21, 1867, and John A. Work and Henry K. Dilts, May 14, 1886. The four last named with Thomas Stewart constitute the present session, of which S. P. Black is clerk.

DEACONS AND TRUSTEES.

In 1842, a board of deacons was constituted of William Riddle, John Allison, Matthew Wynkoop and William G. Stewart, but it was thought better to emphasize the legal obligation in the furtherance of the finances of the church, and in 1852 it was incorporated and provision made for a board of six trustees. The first were Henry Van Horn, Jacob Stuchell, John Craig, James Bovard, John Pollock and John L. McComb.

HOUSES OF WORSHIP.

For some time after organization, worship was conducted in private houses, and on sacramental occasions in a tent. Not earlier than 1810 the first house, and on the present site, was commenced, but not finished until several years later. Part of the ground was a gift from William P. Brady. The building was forty feet square, and of hewn logs, which had been prepared for a barn, each contributor having purchased his quota of logs for a stipulated quantity of wheat. This structure was afterwards extended twelve feet to meet the increased demands, and was no doubt the best church building in a wide extent of country. But in 1838 it was replaced by a brick structure fifty feet square, costing \$1,300. which, however, in 1887, the congregation removed and erected a new structure on the same site, a commodious and tasteful house of worship.

MEMBERS AND COLONIES.

Probably two hundred names were enrolled down to the year 1840, there being one hundred members at that time. From 1840 to 1860, two hundred and eighty-seven were added on confession of faith, and eighty-nine on certificate. But this church being the first and for a considerable time the only church of any denomination in the county north of Indiana, it became the religious home of all whose doctrinal faith was in harmony with it. In 1828, elder Wm.

Work died, when his wife, reared in the Associate or Seceder Church, joined with others and formed such an organization, now the United Presbyterian Church of Mahoning. In 1843, Rouse's version of the psalms being superseded, a secession occurred forming an Associate Reformed organization, now the United Presbyterian Church of Smyrna. In 1854, about twelve families of Gilgal congregation located from five to eight miles north of the church, uniting with others in their vicinity for more convenient worship, originated Mt. Pleasant church, taking thirty-five members from Gilgal. In June, 1860, Presbytery granted an organization at Marion, on the south, which drew twenty families and about fifty members from Gilgal. In 1864, some ten or twelve families residing a distance of from five to eight miles to the east, secured from the Presbytery an organization of the Rockbridge church at Richmond. These constant reductions and other natural causes have left Gilgal a membership of fifty-five in 1887.

MISCELLANEOUS.

"Societies," or prayer meetings in the early day were held in private houses, and have been maintained to this time, although through much fluctuation. Sabbath School was in operation during Mr. Reed's pastorate, and about 1830, Rev. John Andrews, of the Pittsburgh *Recorder*, organized local Sabbath Schools, but they had a temporary existence. In 1840, the church Sabbath School was reorganized and flourished for several years, when it gradually declined until extinct, although a district Sabbath School was maintained at the Stuchell school house. In 1859, the district system was extended. A very large and vigorous Temperance Society had its existence here, and the support of the elders, previous to 1840. Missionary collections were lifted during the pastorate of Mr. Reed, and since 1840 the church has been in a good degree regular in its contributions. Three sons of Gilgal have been given to the ministry—James W. McCluskey, licensed 1851, James M. Shields, 1854, and Joseph S. Stuchell, 1861.

Thus, the annals of three-quarters of a century show that Gilgal church has held a most prominent and influential place in the history of this Presbytery, and, reviewing the churches that encircle her, north, south, east and west, it may be said, "Gilgal is mother of them all."

GLADE RUN.

BY REV. GEORGE W. MECHLIN, D. D.

ORGANIZATION AND EARLY HISTORY.

From the best information now attainable Glade Run Church was organized in 1808 by the election and ordination of James Kirkpatrick and William Marshall as ruling elders. This territory was then within the bounds of Redstone Presbytery, in whose minutes for the first fifty years there is no record of any petition presented for the organization of a new church, nor any report of a committee appointed for that purpose.

Mr. Joseph Marshall, who died in 1859, aged nearly eighty years, was part of a company of surveyors who made the first land surveys on Glade Run in 1801. In 1801, or 1803, his father, Wm. Marshall, moved to "this settlement," and located on ground a half mile north of that on which the first church was built, and on which the present building now stands. Four substantial Presbyterian families were living in this vicinity in 1804, namely: James and William Kirkpatrick, William Marshall and William Shields.

Mr. Robert McGarraugh was licensed by the Presbytery of Redstone, October 19, 1803, and appointed to supply "at Cowan-shawanack the first Sabbath of January," and at the next meeting, at the same place, on the fourth Sabbath of April. This year, 1804, or soon after, he removed his family to Licking Creek in Clarion county, passing through the Glade Run settlement. Spring and autumn, as he traveled to the Presbytery, he preached at this point either as he was going to or returning from the meeting of the Presbytery, or both.

Joseph Marshall's recollection was that James Kirkpatrick and William Marshall were ordained elders by Mr. McGarraugh, at a meeting held in his barn in the autumn of 1808. In that year the Presbytery of Redstone met at Mt. Pleasant, October 18, and Mr. McGarraugh was appointed to supply at "Cowanshanick," on the fourth Sabbath of October. This appointment he most probably fulfilled, as he returned home. This was his regular stopping place on his way, as long as he remained in the Presbytery of Redstone.

The late Hon. John Calhoun located on lands near the church in 1813, and found a church organization already existing, of which he heard others here before him say Messrs. Marshall and Kirkpatrick has been elders four or five years. The "recollections" of these men are confirmed by the recollections of other old settlers.

In 1811, "supplies were requested for Glade Run, formerly called Cowanshanick," and Mr. McGarraugh and Mr. Galbraith were each appointed one Sabbath at Glade Run. The former had received appointments at the same place in each of the two previous years. In the fall of 1811 he and his churches were included in the lately constituted Presbytery of Erie. Therefore, it seems clear that Glade Run church was organized in 1808, and the communion was celebrated in it for the first time, most probably, on the fourth Sabbath of October of that year. It was, as far as now known, the first celebration of the Lord's Supper in Armstrong county east of the Allegheny river, certainly the first in any organized Presbyterian church.

All the names of members at the organization now known are James and Margaret Kirkpatrick, William and Mary Marshall, William and Martha Kirkpatrick, William and Mary Shields.

CHURCH BUILDINGS.

The congregation met in the barn of Joseph Marshall, which stood south of the present church about half a mile, now on lands of William P. Borland, in summer time, and in winter in private houses of the members until the erection of the "first meeting house" in 1821. The cost of this building cannot now be known. A subscription paper "for improvements" for this building, lately discovered among the old papers of Benjamin Irwin, Sr., in possession of his son Joseph T. Irwin, would be a novelty to church building committees of this day. Some of the items are in this

style; A. B. "gits five logs," C. D. "gits five logs," E. F. "gits five pair of rafters," W. C. and J. K. "gits one summer," and so on until the walls, roof and floor were provided for. These materials were to be delivered to the committee in good condition on or before the 1st day of May, 1821. Committee, William Travis, Abel Findley and Benjamin Irwin. The house was 30 by 30 feet, of hewn logs, board floor and shingle roof. Another paper containing about forty names, some of whom resided over ten miles away, retains their subscriptions, varying from twenty-five cents to one dollar, "for purchasing glass and nails and fixing the meeting house." The nails were wrought on the anvils of some of the subscribers. This house became too small, and was replaced by a frame building 44 by 54 feet in 1831. The floor was of broad ash boards. The walls were plastered. The pulpit stood at the north end at the top of a stairway of about five steps on each side, with a small door to environ the preacher in his high narrow bounds. This house was heated by four stoves, two in each long aisle. When they were first "put in" cannot now be ascertained. Tradition says they were not placed there without strong opposition. One of the fathers remembers that he served as sexton at four dollars a year, and thinks "he complained less of his salary than those who now receive from sixty to seventy dollars per annum." The cost, contractor and building committee of this house are not now known.

The third church building, on the same ground as the two former ones, 48 by 60 feet, frame, ceiling 16 feet high, was erected in 1887, costing about \$1,800. Building committee, Harkly K. Marshall, William Guthrie and Nathaniel Bryan. Contractor, Morrison Hosack. This house was enlarged in seating capacity afterwards by placing two rows of pews in the large communion aisle in front of the pulpit. Communion tables were then dispensed with. It was again enlarged in 1871 by an addition of 16 feet to the front, making the audience room 48 by 76 feet, with ninety pews, seating near six hundred persons. The cost of the enlargement was about \$700, and was done under the direction of Abraham Good and other trustees. The windows and pulpit platform were remodeled in 1882, at a cost of \$200, and the organ which was introduced in 1881 was placed to the left of the pulpit.

PASTORS AND SUPPLIES.

Rev. Robert McGarraugh was the pioneer preacher of the gospel in this place, and a large region north of it. He was ordained and installed pastor of New Rehoboth and Licking churches, November 12, 1807. He had moved his family to their bounds in 1804, on horse, along bridle paths, through an almost unbroken wilderness, fording the unbridged streams. An extended sketch of his life is found in the history of Armstrong county, prepared by R. W. Smith, Esq., pages 221 and 222. Rev. James Montgomery writes of him: "He was a God-fearing man, well educated, able in prayer, slow of speech, often taking two or three hours to deliver a sermon. So earnest was he at times that great tears would roll from his eyes to the floor." Dr. S. J. M. Eaton writes of him: "He sought not human applause, he was not afraid of hardships, he did not love money, and so he was adapted to his field of labor." To-day his memory is fragrant, and his reward is higher than the stars, for it is in God's great book of remembrance. He preached at Callensburg until his death, July 17, 1839, aged sixty-nine years, in the thirty-sixth of his ministry.

Rev. J. Galbreath and others were appointed occasional supplies by the Presbytery until the Rev. David Barclay entered on his labors here in 1819.

Rev. David Barclay was received into the Presbytery of Redstone from the Presbytery of Newton, N. J., in 1820, and made stated supply of Harmony, Glade Run and Plum Creek churches at their request, and continued in this relation until 1827. His name appears among the ministers who were constituted the Presbytery of Blairsville in 1830. He afterwards united with the Cumberland Presbyterian Church. His labors here were blessed with precious revivals in 1821, 1822 and 1825. A paper preserved by George McCombs, dated September 15, 1821, reads: "Communicants for the first time: Margaret Marshall, John Marshall and his wife Martha, William Marshall and his wife Rebecca, Thomas Wilson, Sr., Thomas Wilson, Jr., James Marshall, Jr., and Margaret his wife, Rebecca Watt, Margaret Guthrie, Benjamin Irwin and his wife Margaret, Alexander Findley and his wife Catharine, Robert Marshall, Hugh Martin, John Marshall, Sr., Moses Kirkpatrick, George Scott and Mary his wife, on examination; William

Travis and his wife Mary, Elizabeth Wilson, Thomas Wilson and his wife Mary, James Diven and his wife Nancy were received on letters." Mr. Barclay is described as a strong man physically and intellectually, of commanding person, strong, sonorous voice, not afraid of hardships in the Master's service, zealous for the truth, and well adapted to his large and fatiguing field of labor. The spirit of God blessed his preaching, and souls were saved. His reward is on high. Of his descendants there are strong pillars in the Presbyterian Church to this day.

Rev. Elisha Dow Barrett, M. D., was the first installed pastor. He was licensed by the Presbytery of Redstone at Long Run, April 12, 1827, and ordained and installed pastor of Glade Run and Plum Creek churches at Plum Creek, December 9, 1828. He preached his farewell sermon at Glade Run, November 29, 1840. He was a graduate of Williams' College, Mass., in the same class with William Cullan Bryant, of which they were many years the only surviving members. He died November 6, 1880, in Sedalia, Mo., aged ninety-one. Two Sabbaths before his death he taught his class in the Sabbath School, thus laboring on in the chosen work of his life, according to his strength, to the end. He had not been able to preach for some years before his death. Threatened with throat disease at his graduation, he studied medicine, and continued to practice some during his pastorate, often to the great relief of the people of his charge, while it frequently added much to his labor as the pastor of two churches sixteen miles apart. He shrank not from the odium of controversy when he thought the defence of the truth demanded it, nor did he hesitate to reprove evils that were popular and rebuke those guilty of immoral conduct. He was the first minister in this region to expose and denounce intemperance. For this reproach was cast upon him for a time, but his preaching placed the cause of temperance on advanced ground here, which it has held until the present time. He was among the first here to expose and oppose the institution of human slavery.

He preached after he left his charge at Glade Run, at Leatherwood and other places, of which now we have no exact record. His thorough scholarship well qualified him for the vocation of a teacher. As principal of an academy in Kittanning, Pa., and a teacher of an Indian school in Minnesota, he was employed many

years. His preaching was impressive and instructive, and under it sinners were converted and saints sanctified. He loved the church of God and good men, and sought their spiritual prosperity to the end of his long life, and his reward is among the redeemed in heaven. Many of his relatives and decendants love and sustain the branch of the church he loved and cherished by his labors.

James D. Mason, the second pastor of Glade Run church, was born in Cross Creek, Washington county, Pa., in 1812; graduated at Washington College, 1838, and Western Theological Seminary three years later, was licensed by Washington Presbytery the second year, ordained by the Presbytery of Blairsville in 1843, and installed pastor of Glade Run and Rural Valley, and continued in this relation until March, 1848. He removed to Iowa, and was pastor of the first church, Davenport, 1849-57, district missionary for five years, and afterwards stated supply of the second Presbyterian Church, Davenport, Ia., and of other churches. Now, after forty-four years of ministerial toil, he is marked "honorably retired" on the roll of Iowa City Presbytery.

Mr. Mason was a faithful, earnest, able and sympathetic preacher and pastor. "It was a weeping time when he left," said an elder of this church, years ago deceased. He loved to lead and join the people of God in the songs of the sanctuary. His memory is precious yet to those here who sat under his preaching.

Rev. Cochran Forbes succeeded Mr. Mason as pastor of Glade Run and Rural Valley, being installed about the first of July, 1849. Leaving Glade Run early in May, 1856, he removed to Kendalville, Indiana, where he labored as long as his health would endure the climate of that region. He afterwards labored in Huntingdon Presbytery, Pa. His last work was as chaplain of the Presbyterian Hospital, Philadelphia. Ministering the comforts of the gospel to the sick and dying is a work to which he was particularly adapted. For about twenty-five years he was a missionary of the American Board to the Sandwich Islands, and saw much of the great change wrought by the Spirit of God on the people. Through his exertions largely the church of Smicksburg was organized, and he cared kindly for it while he remained in its neighborhood. He contributed much by his gifts, his labors and prayers to the establishment of Glade Run Academy. His preaching on missions, which he loved as long as he lived, did much to

awaken the minds of the people to their duty in the cause of benevolence; he was earnestly devoted to the progress of the Sabbath School, and in these respects his works follow him to this day.

November 5, 1880, one day before Dr. Barrett, he suddenly passed away to his heavenly rest, aged about eighty years, while preparing to visit his son, Rev. Anderson O. Forbes, who has been a pastor in the Sandwich Islands for over thirty years. His other three sons served in the army in the late civil war. Joseph was instantly shot dead near Atlanta. Mr. Forbes was an earnest, attractive preacher, zealous for the whole truth, with a brotherly heart for people of all denominations, and "especially eloquent and powerful in revivals." His memory is fragrant wherever he labored for his Master.

Rev. G. W. Mechlin, the next pastor, was received by the Presbytery of Saltsburg as a licentiate from the Presbytery of Allegheny, now Butler, at the first meeting in 1857, and on the 20th of February following, was ordained and installed pastor of Glade Run and Concord, half time in each. In 1855, a call from Glade Run for his whole time was accepted. This relation still continues. The years of this pastorate have been years of quiet labor and generally of prosperity, unmarked by any noteworthy changes, except what are recorded in other parts of this history. There have been no serious strifes or divisions. A tedious and perplexing case of discipline arising from an unscriptural divorce caused the session much anxiety and trouble. It was protracted for several years before the session, Presbytery and Synod. By consent of all parties it was finally tried by a commission of the Synod of Erie, at Erie, October, 1881, and the decision of the session unanimously sustained.

MEMBERS OF SESSION.

Under date of May 24, 1839, we have the following adopted by session:

"With unfeigned sorrow we have to record the death of James Kirkpatrick, who departed this life on the 22d of April. Mr. Kirkpatrick bore a part and shared heavily in the troubles attendant on the achievement of our Independence. He was elected to the office of ruling elder, and ordained to that charge in the church of Glade Run at the time of its organization, and for many years sustained the labors of that office, with benefit to the church, and we trust, to the glory of his divine Master. He died at the advanced age of eighty-five years, in much peace and much lamented."

William Marshall, who was elected and ordained with Mr. Kirkpatrick, died April 28, 1831, aged seventy-five, according to one record, another, seventy-two years. There are no records of session, to perpetuate his life work as a member of session, except some loose leaves up to 1836. Tradition uniformly represents him as a good man, who faithfully discharged the duties of his office as an elder, and the citizen of a new settlement, in which he was one of the first to make a home for himself and family in which the minister of the gospel always found a cheerful and cordial welcome. There are a large number of his descendants still living and sustaining the gospel he loved, while others are a blessing to the church in other places. Rev. James H. Marshall, pastor of Concord church, Presbytery of Butler, is one of his grandsons. Rev. Clark H. Marshall, of Parnassus, pastor of the U. P. church, is a great grandson.

These were the only elders of this church until 1820. In that year George McComb and Joseph Diven were elected, and they were installed by Rev. David Barclay. Mr. Diven was long an highly esteemed and useful elder in Washington church and died at a venerable age. Mr. McComb became a member of this church in 1815, and he appears from various sources to have been a leading spirit in all the affairs of the church until his death, February 17, 1859. He was much respected by all who knew him. His youngest daughter, Cynthia S., is the wife of Rev. B. S. Sloan, of Indiana, Pa.

Benjamin Irwin, Sr., John Marshall (son of William,) and William Kirkpatrick, were ordained elders, July 24, 1825. Mr. Irwin died June 10, 1850, aged seventy-five years, Mr. Marshall two days later. Their death was a sore bereavement to this church. Both of them were eminently fathers in Israel, and both "called suddenly from their labors on earth to the church triumphant in heaven. They were beloved and valuable members of this session, whose memories we cherish with warm affection, and whose loss we deeply deplore." (Extract Minutes of session, December 21, 1850.) Their children honor their fathers still in this and other churches. Mr. Kirkpatrick died August 2, 1880, aged seventy-nine years, fifty-five of which he served as a ruling elder with great fidelity. He frequently represented session in Presbytery and in Synod, was a constant worker in the Sunday

School as superintendent or teacher, and while health permitted, always at church.

The record of the fourth election has been lost. Hon. John Calhoun and Messrs. James Wilson and William Gaghagan, as it appears from the minutes of session for 1836-7, were ordained and installed at some previous date. These three have all passed away. Judge Calhoun removed to Concord about the time of its organization in 1839, and was for thirty-five years the Nestor of that session. Rev. J. A. Calhoun, deceased, and Rev. Joseph P. Calhoun, of Whitesburg, Pa., are two of his numerous grandsons, as also Dr. J. A. Ritchie, president of Hopkins College, Iowa. Mr. Wilson became an elder subsequently in a church called Mount Pleasant, in Porter township, Jefferson county, but now extinct. He died a member of Glade Run church, October 31, 1856, highly respected for his Christian character. His knowledge of the Scriptures was remarkable for his opportunities, his faith in them very strong, and his love for the doctrines formulated in the Confession of Faith sincere as well as intelligent. Rev. Thomas M. Wilson, deceased, was one of his sons.

Mr. Gaghagan passed away to the church above, June 19, 1837. He was not spared long in the service to which he was chosen by this congregation. But few now in the church remember his face, but he is well reported of as a faithful servant of God by those personally acquainted with him. In his long rides to the house of God he preached many a long sermon as he journeyed to and from the sanctuary. Some of his children and grand-children love the ordinances which he loved and worship in the same church.

Robert Wilson and Robert Caldwell were elected in June, 1839. Mr. Wilson was ordained and both were installed shortly after their election. Mr. Caldwell had been an elder in the church of Buffalo, Presbytery of Washington. He died October 23, 1854, in his sixty-fourth year. Mr. Caldwell is uniformly represented by his personal acquaintances as a member of high moral character, intelligent knowledge of the word of God and the duties of his office, which he faithfully and cheerfully discharged to the end of his life. His family cherish and imitate his example in their attendance on all the means of grace.

Thomas Travis, John Henderson and Wm. M. Findley, were the choice of the people at the sixth election, and were ordained

and installed on the first Sabbath of May, 1844. Mr. Travis, much respected as a friend, a citizen and an officer in the church, died March 16, 1867, aged fifty-nine years. Like other deceased members of this session, his memory is worthy of more extended notice than the space allotted will allow.

Mr. Findley was an intelligent, active and devoted member of this session and died a highly esteemed member of the session of Mechanicsburg, April 28, 1866, in his forty-ninth year. Two of his sons, Thomas M. and William T., are Presbyterian ministers, the latter under appointment to the missionary work in Africa by the Presbyterian Board.

Mr. Henderson was spared to the church, the session and the family he loved, and by which he was loved in return, until January, 1874. His age was sixty-six years. His amiable disposition, gentle manners, unaffected piety and devotion to the prosperity of the church, rendered him a father beloved among Christian people.

January 6, 1851, Benjamin Irwin, son of Benjamin, Senior, John Wadding and John C. McComb were elected, and March 30th were ordained and installed ruling elders in the church. Robert Wilson, having returned from Mount Pleasant church, was installed with them.

Mr. McComb was dismissed to Pisgah church, Clarion Presbytery, in 1854, where he faithfully served the church for years. Mr. Wadding was dismissed to Plumville church, April 8, 1887. He had served as an elder here, according to his ability, for thirty-six years, and left many friends behind him. Messrs. Wilson and Irwin are still with us, both serenely spending the evening of life after many years of faithful service and counsel, as elders highly esteemed. Mr. Irwin represented the Presbytery of Saltsburg in the General Assembly at Albany, N. Y., in 1868. He was the first elder of this church who has been a member of that high court.

The eighth election resulted in the choice of James R. Marshall, Joseph M. McGaughey, Harkley K. Marshall and William Guthrie. They were ordained and installed on September 7, 1857, except Mr. Guthrie, regularly inducted into office September 12.

Mr. H. K. Marshall, a young man in whose prudence, piety, and personal qualifications for a leader in all church work, the people had implicit confidence, was, to the great sorrow of the

pastor, session and whole congregation, removed to the church on high, March 5, 1861. His memory is still precious here.

Mr. Guthrie died March 3, 1875. His retiring disposition, united with much gentleness and firmness, and his intelligent knowledge of the doctrines and discipline of the Presbyterian church, and good judgment, made him a good elder. Rev. S. B. Fleming, Synodical missionary of the Synod of Kansas, is married to his second daughter, Emma E.

Archibald Findley and Samuel S. Caldwell, at the ninth election, July 2, 1867, were selected, and October 10th were regularly inducted into the duties of the elder's office. They remain serving. Mr. Caldwell was a delegate from the Presbytery of Kittanning to the General Assembly of 1884 at Saratoga.

Mr. McGaughey ceased to be a member of this session by the removal of his membership to another congregation, December 23, 1882. His zeal, wisdom and devotion to the duties of the office, are well known and remembered here by many friends.

The tenth election resulted in the choice of Abraham Good, John W. Beck and William B. Kirkpatrick, who were ordained and installed, April 19, 1879. Mr. Wm. C. Marshall was elected with them, but declined to be ordained, much to the regret of both session and the congregation.

Mr. Kirkpatrick died March 16, 1885. He was a grandson of James Kirkpatrick, one of the first elders of this church, and one of a family of great worth and influence in the Presbyterian church. At his ordination he promised "to study the peace, unity and purity of the church," and shrank from no duty though disagreeable in keeping these vows. His departure to the better land left a vacancy in this session not yet filled. He was a brother beloved.

At the last election, Messrs. Geo. F. Curry, Leroy O. Marshall, Oscar E. Findley and Curtis S. Marshall were chosen to the eldership. They were ordained and installed February 12, 1888.

SABBATH SCHOOLS.

These were early recognized here as a power in enlightening the minds of men in the knowledge of the Word of God. We have a constitution of a Sabbath School preserved among the papers of Abel Findley deceased, dated September 10, 1826, and it

was probably not the first in the bounds of this church. It gives minute directions for the management of the school, *e. g.*:

"ARTICLE 6. The recess shall not continue over half an hour.

"ARTICLE 7. The afternoon session shall begin with singing as the morning session ended.

"ARTICLE 13. During the time of exercise, if any scholar has occasion to withdraw, he is to ask leave of the presiding teacher, and leave his book (if he has any) in pledge with him until his or her return."

The importance of this article appears, perhaps, from:—

"ARTICLE 14. The exercises to continue each session, one in the forenoon and one in the afternoon, about two hours."

"The exercises" were "repeating questions" (of the Shorter Catechism of course) "scripture or psalms, or whatever may have been committed to memory since the last meeting." On one page of this little document, now over sixty-one years old, there is a heading, "Spellers in attendance," followed by six names, "the last at A. B. C."

This school was organized in a school house near Mr. Findley's residence, and doubtless with others like it was merged into the school at the church soon after. The officers of the first day were Joseph Reed, President; A. Findley and John Calhoun, Assistants.

A list of questions, in the handwriting of Mr. Findley, on the 10th and 11th chapters of Matthew, closely written, in double columns, filling a large sheet of cap paper, is yet preserved. In discrimination and point of adaptation to bring out the meaning of the text, these questions are not excelled by the question books of some ecclesiastical publishing houses. They are sound in doctrine, practical and refreshing in piety and common sense. From that time to the present a Sabbath School has been kept up in this church, with some winter vacations, a practice too common in some churches yet. We have records for September 30, 1833, October 13th and January 5, 1834, and of a Sabbath here and there until May 5, 1861. April 16, 1848, William Kirkpatrick and James Gourley were appointed superintendents, John C. McComb and A. Findley, treasurers. This is the first full list of officers known to be extant. William Kirkpatrick said, over ten years ago, that "this church had not been closed one Sabbath for over fifty years." It has not been closed one Sabbath since.

The names of teachers given in 1848 are R. L. McCurdy, J. M. McGaughey, W. M. Findley, Benjamin Irwin, John Cochran, Catharine Findley, Martha McGaughey, Martha J. Marshall, Hannah Irwin and Catharine Marshall.

We have no list of superintendents. Generally members of the session appear to have filled this post one year at a time. Since the lamented death of William M. Cochran, in the army in 1864, Jas. R. Marshall faithfully, wisely and punctually filled the office for twenty years, and since 1884 Samuel S. Caldwell has been the earnest and judicious superintendent and is at the present time. The school now numbers 200 members, taught in fifteen classes. The teachers' names are, J. T. Irwin, James M. Kelly, Abel A. Findley, John W. Beck, William W. Caldwell, Oscar E. Findley, J. R. Caldwell, Mrs. M. B. Ritchey, Mrs. Jane E. Allen, Mrs. E. D. Mechlin, Mrs. Mary A. Smith, Mrs. Mary B. Mechling, Mrs. Kate Marshall, Mrs. M. J. Ormond and Miss R. E. F. Coleman.

A. Good and J. T. Kirkpatrick are librarians. The *Sabbath School Visitor*, *Morning Star*, *Sunbeam*, etc., are used principally instead of books. The Westminster lesson leaves, question books, teacher and quarterly are used in this school, and have been for years. According to our understanding of the Presbyterian order, the government of the school is in the hands of the session.

The following named members of this church and Sabbath School became ministers of the Presbyterian church, except those noted: Revs. Alexander S. Marshall, pastor, Marion, Ia.; David J. Irwin, D. D., pastor, Ebenezer and Clarksburg; James H. Marshall, pastor, Concord and N. Butler; Adam L. Wilson, pastor, M. E. church, Bryn Mawr; B. S. Sloan, evangelist, Indiana; J. T. Gibson, pastor, Sharpsburg; S. B. Fleming, Synodical Missionary, Kansas; Johnston McGaughey, H. M., Raton, New Mexico; Francis X. Miron, pastor, Earl Park, Indiana; Colbert M. Des Islets, Ph. D., stated supply, Belvidere, Nebraska; Albert B. Marshall, pastor, East Liverpool, Ohio; John Park Barbor, pastor, Lyndon, Kansas; David Brown, pastor, Newton, Iowa; Lycurgus Mechlin, pastor, Currie's Run and Elderton; Thomas M. Findley, pastor, Ninth Church, St. Paul, Minnesota; Henry T. McClelland, Professor Theology, Western Theological Seminary; Anderson F. Irwin, pastor, Grace Church, Peoria, Illinois; John C. Irwin, pastor, Fullerton, Nebraska; Asa Leard, pastor, Farmingdale,

Illinois; Thomas W. Leard, pastor, Athens, Illinois; Robert E. Anderson, stated supply, Owatonna, Minnesota; Charles P. Cheeseman, pastor, Long Run; James M. McComb, F. M., Lodiana, India; Adolphus C. Good, F. M., Ogove River, W. Africa; John G. Touzeau, F. M., Bogota, S. America; John C. Mechlin, F. M., Salmas, W. Persia; John C. Ambrose, pastor, Marion.

Revs. John A. Calhoun and Thomas M. Wilson are deceased. Many others from this school are ruling elders in other churches, especially in the Western States.

REVIVALS.

These appear on the records we have, as follows: In 1821 and 1822, we find 22 admitted on examination each year. There were seasons of ingathering during Dr. Barrett's pastorate, as he wrote to the writer some years ago, but no particulars can be found. In 1851, we find on examination, 29, certificate, 8; in 1860, 16 on examination, 12 on certificate; 1866, 30 on examination, 18 on certificate; 1871, 22 on examination, 5 on certificate; 1877, 19 on examination, 7 on certificate.

These ingatherings were seasons of God's special blessings on the ordinary means of grace, unattended by any unusual excitement; simply sweet, solemn, strengthening days of the Spirit's presence and power.

There have been admissions by examination and certificate each year during the present pastorate. The number of members who have been enrolled in this church cannot now be ascertained. All the records we have up to the eighth year of Dr. Barrett's pastorate, 1835, are loose fragmentary papers, preserved by the late Geo. McComb, some of them without intelligible headings, and others wanting dates. But from the records we have, we find admitted under Dr. Barrett, 59; Mr. Mason, 32; Mr. Forbes, 68, on examination, total 276 to 1856. The roll of certified members to this time is confused, the correct number cannot now be given. Since 1855, 573 names have been enrolled, 362 of them on profession of faith. Doubtless over 1,000 communing members have been enrolled. Adults baptized since 1855, 30, infants 353; present membership 225; communicants deceased in the same time 105. Death claimed them from the blooming youth of less than fifteen summers to a large number over four score. One aged mother in Israel, Mrs.

Jane Caldwell, died, November 2, 1879, aged ninety-three, and Mrs. Susan Barnett, April 3, 1879, aged ninety-five. The trend of our young people toward the cities and the west has been for years discouragingly reducing our membership. Over thirty have left us as ministers, and frequently the minister took with him a wife from our membership.

CHOIR.

The choir was organized in 1883. Mr. Archibald Findley was chosen leader, and very acceptably filled that position until 1886, when by weight of increasing years he felt impelled to resign the leadership of sacred song in this church, which he had held for nearly fifty years. The congregation owes him a debt of gratitude for the free service of his rich and cultured voice. As a slight token of remembrance the choir and others presented him with a chair at his resignation.

The following have been members of the choir: Archibald Findley, Mrs. Martha E. Cochran, John Cochran, Miss M. A. Kirkpatrick, William W. W. Caldwell, Miss M. W. Kirkpatrick, D. D. Marshall, Miss E. R. Kirkpatrick, David Stutchell, Mrs. Lucinda Kells, James L. Cochran, Miss M. A. Marshall, William M. Cochran, Miss Sarah Cochran, J. T. Kirkpatrick, Miss Maggie M. Guthrie, Samuel Cochran, Miss Mary Beck, Abel A. Findley, Miss Elvira Cochran, W. C. Neal, Miss E. C. Marshall, James D. Guthrie, Miss M. J. McGaughey, William W. Lam, Miss Maggie J. Irwin, Alonzo K. Good, Miss Euphrasia P. Marshall, J. C. McGaughey, Miss N. M. C. Irwin, Adolphus C. Good, Miss Margaret N. Beck, L. J. McGaughey, Miss E. C. B. Irwin, S. M. Caldwell, Miss M. E. Findley, Miss R. E. Findley, Miss Flora J. Caldwell, Miss Sarah E. Beck, Miss A. M. McGaughey, Miss Martha Martin, Miss Sallie E. Williams, Miss Sarah Cline, Miss Mary Cline, Miss Ella McGaughey, Miss Lizzie McCandless, Miss R. E. F. Coleman, Miss M. E. Kelly, Miss Eva L. Guthrie, Miss Sarah I. McGaughey, Miss M. B. Marshall, Miss Mary M. Cochran, Miss Belle Jones.

The following compose the present choir: John W. Beck, Leader, Mrs. Jane E. Allen, Oscar E. Findley, Miss Ella V. Martin, Camden C. Cochran, Miss Mary L. Jewell, Joseph L. Stutchell,

Miss Mary B. Caldwell, W. H. Kelly, Miss Irene E. Mechlin, Elmer E. Good, Miss Sadie A. Adams, Miss Flora J. McGaughey, Eva St. Clair Smith, organist, Miss Clara E. Stutchell, Miss Mary E. Mechlin, Miss Laura Mechlin, assistant organists.

INCORPORATION.

A charter was obtained from the Court of Armstrong county in 1857. Jacob B. Guyer, J. R. Crouch, M. D., and John Marshall were appointed trustees by the Court. The following are the names of the trustees elected since:

	Years.		Years.
1858.	{ J. M. McGaughey 3	1872.	David L. Marshall..... 3
	{ J. R. Marshall..... 3	1873.	W. W. Caldwell..... 3
	{ Archibald Findley..... 1	1874.	J. C. McGaughey..... 3
1859.	W. W. Caldwell..... 3	1875.	A. A. Marshall..... 3
1860.	A. A. Findley..... 3	1876.	Wm. B. Kirkpatrick..... 3
1861.	John Marshall..... 3	1876.	James M. Kelly..... 1
1862.	Joseph T. Irwin 3	1877.	D. L. Marshall..... 3
1863.	Wm. M. Cochran..... 3	1878.	J. W. Marshall..... 3
1864.	W. W. Caldwell..... 3	1879.	David Stuchell..... 3
1865.	John W. Beck..... 3	1880.	D. L. Marshall..... 3
1866.	John M. Marshall..... 3	1881.	J. T. Kirkpatrick..... 3
1867.	S. S. Caldwell..... 3	1882.	J. T. Irwin..... 3
	{ A. A. Findley 3	1883.	J. M. Kelly..... 3
1868.	{ J. T. Irwin..... 2	1884.	D. Stuchell..... 3
	{ J. T. Kirkpatrick 1	1885.	W. H. Allen..... 3
1869.	James Guthrie..... 3	1886.	J. M. Kelly..... 3
1870.	Abraham Good..... 3	1887.	John R. Barnard..... 3
1871.	J. T. Kirkpatrick.... 3		

TREASURERS.

The following have been Treasurers under the charter: H. K. Marshall, 1857 and 1860; J. B. Guyer, 1858, 1863 to 1866; J. H. Marshall, 1859; James P. Marshall, 1861 and 1862, and from 1867 to 1871, and from 1877 to 1882; J. M. McGaughey, 1872 to 1876; D. L. Marshall, 1883 to 1887.

The venerable John McGaughey, who has been a member of this church since 1819, was Treasurer during the pastorate of Mr. Mason, and Mr. Watson S. Marshall several years about the beginning of the present pastorate. There were others previous, whose names cannot be ascertained.

MISSIONARY WORK.

A Ladies' Foreign Missionary Society was organized in 1877, and is still conducted with an energy and zeal which contribute much to the benevolent spirit and the increase of funds to this Board from this congregation. The present officers are Mrs. Kate Marshall, President; Mrs. M. J. Ormond, Vice President; Mrs. E. D. Mechlin, Secretary; Mrs. Jane E. Allen, Corresponding Secretary; Miss Mary C. Mechlin, Treasurer.

A children's band was well conducted for years by Mrs. M. B. Ritchey and Miss Nancy J. Calwell, which grew into the Young Ladies' Home Mission Society. This society was organized in 1883, and has labored commendably to increase the general fund of the Board, besides making special contributions of clothing, etc., to the aid of schools in Utah and the poor children of Freedmen in the South, especially those in charge of Mrs. S. J. Neil in Amelia county, Virginia. It is regretted that not all of the ladies of the church are members of these societies. Officers for the present year: Mrs. Kate Marshall, President; Miss Irene E. Mechlin, Secretary; Miss Belle Jones, Treasurer.

A WEEKLY PRAYER MEETING

Has been held regularly on Wednesday evening since 1856. The attendance has been good for seasons, and the interest tender and refreshing, but by too many it has not been esteemed, as it surely is, a very valuable means of grace, a power both with God and man. Meetings for a time have been held in school houses and private homes, which have been productive of much spiritual refreshment to them who attended.

TEMPERANCE

Was discussed in this church as early as 1830, if not sooner. No records of the first organization are now known to be in existence. At the first meeting only four or five were present, but not discouraged, they appointed another meeting, and each one pledged himself to bring another with him to it. All did so; some brought two. A society was organized, which was changed to meet the phase, the advocacy of the cause, from time to time, assumed, from total abstinence to the W. C. T. U., whose influence still lives and eavens. They met with opposition. Whisky was not so crooked

then as now. Many refused "to sign away their liberty," but as one of them said, "they felt at the same time they would feel better if they signed the pledge." Most of them soon did so, and God has followed their efforts with his blessing upon their children and their grand children. This cause, all these years, has had many earnest advocates in the church. Under the lead of Mrs. E. J. Irwin, Mrs. M. E. Cochran, and other ladies of this church and other churches here, a vigorous society of the W. C. T. U. and also a Y. W. C. T. U. are sustained and doing much good. One of these ladies, Mrs. W. S. Mechlin, is president of the county organization.

HARMONY.

BY REV. B. S. SLOAN.

ORGANIZATION AND EARLY HISTORY.

Harmony church is situated about nine miles east of Indiana, Indiana county, Pa. It was the oldest church in the northern part of Redstone Presbytery, except Ebenezer and Bethel. It was organized by that Presbytery in the year 1806, three years after the formation of the county of Indiana and the year the town of Indiana was laid out.

The first settlers within the bounds of this congregation were chiefly from eastern Pennsylvania and New Jersey, and the rest from Scotland, Ireland, Germany and Wales. The names of these were as follows: John Evans, David Fulton, Thomas Barr, James Dunwoody, John Huston, Chas. Gibson, James Stewart, Thos. Lapsley, Robt. Johnston, Andrew Wilkie, Jos. and Thomas Erskine, Jas. and John Lydick, Isaac Griffith, Ad. Carson, Alex. and Samuel Ferguson, John Coleman, Peter Gordon, Matthew Ray, Samuel Moorhead, Wm. Fowler, Thos. Craven, Alex. Telford and John Martin. Three of the sons of the last named were elders in this and other churches.

Some of these persons feeling the necessity and desiring the privilege of religious ordinances, commissioned one of their number, Thos. Barr, to ask the occasional services of Rev. Joseph Henderson, minister at Bethel and Ebenezer, to which some of these belonged, but which churches were inconvenient to reach on account of distance. Mr. Henderson readily consented to preach

once each month, on Friday evening, so as to return to his regular charge on the Sabbath. He organized the church with ten members. Mr. Henderson gave the church its name, and Mr. Barr relates, "that it was undeserving of the name at that time, yet it was as a little oil cast upon the troubled waters." (Its life has not been a very harmonious one.) Three years after its organization it had only doubled its membership.

In these years the famous Kentucky revivals took place and their influence extended to this region. Prayer-meetings were held and effects similar to those recorded in other places, took place here. There were doubts in the minds of many whether this was the genuine work of the Holy Spirit, or not, but great awe and solemnity pervaded the meetings.

GROUNDS.

In the year 1821 a grant of about three acres and thirteen perches of land was obtained from Mr. Thomas Bradford, of Philadelphia. The deed for the same was made to Thos. B. Morgan, Jas. Dunwoody, Jas. Lapsley and David Fulton, trustees, for the consideration of one dollar, on which were the school house, church and cemetery.

In 1861 an additional lot of ground adjoining the church lot, containing one acre and twenty-six perches, was purchased from Mary Fairchild, of Boston, Mass., for the sum of \$25, and made over by deed to Dr. Thos. McMullen, Jas. M. Barr, Geo. Ray, Jas. Hadden and Wm. Martin, trustees, and to their successors in office.

In 1883, a half-acre lot was purchased in the village of Greenville, one mile from the old ground (which the congregation still holds) and on it was erected a new church building.

CHURCH BUILDINGS.

Harmony church first worshiped under the oaks in one of "God's first temples." After a time they built a little log school house and held services therein. Some time after a large tent was erected and generally well filled, for people then came long distances to church. About 1820 a log church was built which served till 1844, when a large frame church took its place. It was in size forty by fifty-five feet, costing seven or eight hundred dollars

at that time. In 1883 the present frame church was built in the village of Greenville, costing over \$4,000; size, fifty-eight by thirty-eight feet.

PASTORS AND STATED SUPPLIES.

Rev. Joseph Henderson was supply from 1806 to 1809. Rev. James Galbraith, a son-in-law of Mr. Henderson, was the first pastor from 1809 to 1816. Rev. David Barclay and others, then supplied the church during a vacancy of ten years. Rev. J. H. Kirkpatrick, of Armstrong county, became the second pastor from 1826 to 1856. Rev. John Rice, a lively Scotchman, of the Reformed church, was third pastor from 1867 to 1870, for half time. Rev. B. Shields Sloan, from 1872 to 1882, became stated supply the first two years and a half, and then was installed the fifth pastor. Since the above date occasional supplies have been appointed by Presbytery. In addition to these Mr. Wm. T. Garroway was stated supply for six months and Rev. F. Orr for three months. Rev. J. McPherrin supplied from March, 1884 to May, 1885. In 1886, Rev. W. W. Woodend, D. D., supplied for six months. The church is without a pastor at this date.

RULING ELDERS.

At the organization of the church in 1806, the ruling elders were Charles Gibson, Alex. Telford and Isaac Griffith. We find no sessional records for this church from its beginning till the end of forty-two years.

In 1833, (we learn from another source,) the elders were John McFeaters, John Huston, Sr., Robt. Johnston, Isaac Hamilton, James McFeaters and Robert T. Allison.

In 1848, Wm. Evans, Samuel H. Johnston, John W. Huston and Robert C. Martin were ordained and installed as elders. In 1860, Mr. Patrick Lydick was added to the session.

On the 27th of February, 1874, Mr. James M. Dickey, Joseph Lida and James T. Dresser were ordained as ruling elders.

On July 15, 1876, Mr. Samuel S. Gibson, Samuel Rugh, John O'Neil and Alexander Stuchell were ordained.

On November 21, 1885, the "rotary system" being adopted, Mr. John O'Neil and Alexander Stuchell were re-elected; Calvin

S. Gibson, Elmer E. Hadden and James C. Fair were elected and ordained, and all were installed.

On March 6, 1887, Mr. James E. Ray was added to the session.

GROWTH OF THE CHURCH.

This was the mother church of this region and from her many other churches have sprung up. Her membership never was very large. The following will serve as an exhibit of alternate growth and decline: In 1806 there were 10 members; in 1809, 20; in 1833, 106; in 1848, 87; in 1856, 86; in 1864, 123; in 1872, 140; in 1875, 150; in 1887, 100.

This church has seen many changes and has come up through great tribulation. But she has done a good work that the Master will own and reward at last.

HOMER.



BY REV. ROBERT H. FULTON.



The early settlers of the neighborhood were principally Scotch-Irish. Among them one John Allison opened up a part of the country now occupied by the town. The land was owned previously by a Mr. Evans. This was in the latter part of the last century. About this time other openings were made by Messrs. McKissin, McConauey, Hamilton, Houston and a few others. The names of some of these families connect themselves with times of darkness and scenes of fire and blood in the mother country, of which we cannot here speak; suffice it to say, they loved pure religion more than the endearments of home; they feared less the perils of the wilderness than the power of Satan's emissaries.

Among these were those of other nationalities, the Welsh and the Germans, who, with like motives, shared the toils and enjoyments of Freedom's home. The early settlers were largely of the Presbyterian faith and proclivity. Their places of worship were, for the greater part, Indiana and Bethel. As they grew in numbers, desire and purpose were formed to procure church privileges near their homes. Other denominations, the M. E., the U. P., the Evangelical Lutheran, a very few of the Baptist ("Christian"), had already effected their several organizations.

Desirous of having divine worship according to the teachings of their fathers, the Presbyterians, in the spring of 1870, made their first arrangements for preaching in the town, (Homer City.) Through the efforts of G. A. Ogden, J. P. Douthett. W. H.

Stanley and others, the services of Rev. D. G. Robinson, then preaching at Black Lick, were procured. Results were so encouraging that as early as May, following, a meeting was called in the town hall for making more permanent arrangements. They succeeded in raising \$300 toward the support of the gospel, and procured the services of Rev. D. G. Robinson for one-half time. In the desire to have a church home, a committee consisting of Dr. John Evans, Rees R. Ellis and Joseph Griffith was appointed to petition Presbytery for a church organization. Said petition was presented to the Presbytery of Kittanning met at Marion, Pa., and was favorably received. By appointment of Presbytery, a committee consisting of Rev. A. McElwain, Rev. Franklin Orr and elder W. B. Marshall, met at Homer City, July 21, 1870, and organized a church with the following members, viz: John McClain, Joseph Griffith, Wm. H. Stanley, Mrs. Rachel Stanley, J. M. Watt, Mrs. Jane Watt, Miss M. J. Watt, Dr. John Evans, Mrs. Bell Evans, John Barkley, Mrs. Margaret Barkley, Miss Mattie Barkley, John A. Barkley, Joseph Dauthett, Mrs. Allen R. Dauthett, Walter B. George, Mrs. Nancy J. George, Reese R. Ellis, Mrs. Bell Ellis, Jessie Griffith, Mrs. Susannah Griffith, Miss L. E. Griffith, Miss Susan Griffith, Mrs. Elizabeth Peddicord and, on examination, Mr. G. H. Ogden. Messrs. Joseph Griffith, Joseph Dauthett and John Barkley were elected and ordained ruling elders.

With characteristic zeal, these members, on the 13th of the following month met and determined "to rise and build." Sufficient money was procured, a site chosen and ground broken immediately. By unexpected delays, caused chiefly by the sudden death of their pastor, the house was not made ready for occupancy until the spring of 1873. The Rev. D. G. Robinson died April 3, 1873. The congregation met April 13, 1873, and adopted the following minute:

"WHEREAS, It hath pleased a Divine and overruling Providence to call from his toils and trials below, to his triumphs above, the Rev. D. G. Robinson, who has supplied this church since its organization; therefore,

"*Resolved*, That we bow with submission to our heavenly Father's will, knowing that he afflicteth not willingly, and that whatsoever he doeth is for the good of his people; and,

"*Resolved*, That we tender our heartfelt sympathy to his bereaved wife and parents for their irreparable loss."

Mr. Robinson was an earnest and faithful minister, and in every sense of the word, a good man.

The neat and commodious church building, as it now stands, was dedicated to the worship of God, free of debt, June 15, 1873. The total cost was about \$2,500. The dedicatory services were conducted by Rev. J. St. Clair Stuchell, who also, in the prime of life, and in the midst of encouraging labors, has been called to his reward.

At the time of the dedication of the church there had been received in addition to the original membership, twenty-three on certificate and eleven on examination, making in all fifty-nine. For about one year after the death of Mr. Robinson, the church obtained supplies as often as possible. During this time eight members more were added on certificate.

On April 4, 1874, a call was made out for the services of Rev. John S. Axtell, for one half his time. It was accepted by him, and the church was transferred to the Presbytery of Blairsville to form a union with the church at Black Lick. The pastor elect was ordained and installed by the Presbytery of Blairsville at Black Lick, July 28, 1874, and on the evening of same day, was installed by a committee of Presbytery over the church at Homer City.

On March 21, 1875, Walter B. George and Reese R. Ellis were chosen and ordained ruling elders. During the pastorate of Mr. Axtell there were received on certificate eighteen, and on examination twenty-five. Part of this addition was the fruit of a series of revival meetings held in continuance with the week of prayer.

In April, 1876, the pastoral relation at Black Lick was dissolved and this church was transferred to the Presbytery of Kittinging.

Up to this time there have been connected with this church one hundred and twelve members. In 1875 there was reported \$500 for pastoral support, \$38.50 for the Boards of the church, and \$169.29 for miscellaneous objects.

The Sabbath School was organized in 1874, and reported in 1875 a membership of ninety. In 1873, Hon. Isaac M. Watt and Miss Maggie Wallace, and in 1874, Mr. Richard B. Allen and Mrs. Jane Phillips were removed by death. Some were removed by letter.

On October 17, 1877, Mr. Axtell was released from the pastoral charge of Homer.

Rev. T. R. Ewing, Principal of Blairsville Ladies' Seminary, became stated supply in November, 1878, continuing until the fall of 1879. In the interval the church had Presbyterial and other supplies as they could be obtained. Mr. Ewing's engagement with the congregation terminated in the fall of 1879, when the church passed through another period of irregular supply until in April, 1880, the Rev. John Gourley was called to the pastorate. Mr. Gourley was already pastor of Bethel church, and in connection with it had been serving the church of Black Lick. Accepting the call to Homer, this church and Bethel became united under one pastorate, Bethel being allowed two-thirds of his time.

By permission of Presbytery the call was held for one year, and April 27, 1881, was accepted. Mr. Gourley was installed June 2, 1881. This pastorate was continued with profit and blessing to the people until June 26, 1883, when Mr. Gourley was released, but remained on the field as supply until August 1, 1883.

In July, 1883, the church extended a call to the Rev. J. H. Bausman, who had been ordained as an evangelist by the Presbytery of Washington at Wheeling, April, 1883. The call was held by permission of Presbytery and accepted at its fall meeting held at Marion. This call was for half time, Bethel applying for the other half. Mr. Bausman was installed January 31, 1884. Following are the changes in the eldership since 1876. Reese R. Ellis was dismissed (place not mentioned) December 1, 1880. John A. Barkley died June 16, 1885. On June 1, 1884, Messrs. Geo. H. Ogden, Jno. P. St. Clair and James S. Flickinger were ordained and installed ruling elders.

Since its organization the church has received into its communion on certificate 75, and on examination, 101. The roll of membership now calling for 110 has perhaps a few more than could now be found within the bounds. There have been three periods of ingathering that may be called large if the circumstances of the field be taken into consideration, there being no considerable population about the village from which it can hope to draw members or strength.

In February, 1875, under the ministry of Rev. John S. Axtell, and during a series of meetings following the week of prayer, seventeen persons professed their faith in Christ for the first time. During the ministry of J. H. Bausman, in the winter of 1884, seventeen professed their faith at one time. In February, 1885, twenty persons were received. It is written that most of these have remained faithful, but that some have returned to the world. The writer is disposed at this point to make the following comment: that being personally acquainted with about all of the ministers mentioned in the foregoing, he can unite his own with the willing testimony of all the people in evidence of the high attainments, the good and faithful qualities of those who, in the providence of God, were called to be overseers of this flock; also, that the frequent change of pastorates is a matter for serious consideration on the part of both pastor and people as being detrimental to the spirituality and threatening to the future prospects of a church thus subjected. Mr. Bausman was released from his charge, April 27, 1887. The church then received supplies in connection with Bethel for six months.

In September, 1887, the Rev. R. H. Fulton, by invitation, preached on the first two Sabbaths of the month at Bethel and Homer. A unanimous call from each of the churches was then presented for the pastoral services of Mr. Fulton. Having signified his willingness to accept, his installation took place January 31, 1888, at each church. The salary offered by each congregation is \$500. Mr. Fulton was licensed to preach the gospel by the Presbytery of Blairsville, April, 1876, during his term at the Western Theological Seminary, at Allegheny, and was ordained by the Presbytery of Pittsburg, May 7, 1877. Thus far in our work here, the attendance on the part of the people has been very faithful. Sabbath schools are well filled up and in regular session every Sabbath in connection with the preaching service. The school of Homer enrolls sixty pupils, and Bethel considerably more than 100. Providence seems to be smiling upon our efforts, for the people are of one mind and one heart. "Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it; the hills were covered with the shadow of it and the boughs thereof were like the goodly cedars." And may the prophecy continue to be fulfilled with respect to this portion of God's vineyard, is the prayer of his servant.

INDIANA.



BY REV. D. HALL, D. D.



ORGANIZATION.

The date of organization is not known. Indiana county was organized in 1806, but there was no stated preaching in the county seat at that time. From 1800 to 1806 there were occasional supplies furnished by the Presbytery of Redstone. The people assembled in the woods, and the hardy missionary spoke to them from a rough platform erected under the open sky. Rev. Joseph W. Henderson was the first stated pastor in the county, and the Presbyterian church of Indiana was organized by him, it is thought, in 1807. After the organization Mr. Henderson preached as stated supply one-third of his time for one year. The names of the original members are not on record. They were few, and none of them survive at this date. At the time of the organization services were generally held in the county jail, but from the erection of the court house in 1809, it was occupied as a place of public worship by all denominations having preaching at Indiana till 1826-7, when houses of worship were erected.

HOUSES OF WORSHIP.

The entire square on which the Presbyterian, United Presbyterian and Lutheran churches now stand was donated to the town for church purposes by the Clymer family of Eastern Pennsylvania, who owned much land in the county. Much of this ground, so generously and wisely donated, was afterwards sold to private parties, and is now occupied by handsome residences. On the land

thus acquired the old brick house, which gave place to the present commodious building, was erected in 1827. The present house was built in 1858. It is of brick, in the Doric order of architecture. Its length is eighty-five feet, and its breadth fifty-six feet. The basement has a lecture room, Bible class room and a separate room for the primary department of the Sabbath School, with vestibule and cloak room. The audience room is twenty-five feet in height, with sittings for about 650 people. It has lately been renovated with cathedral glass windows, new frescoing, etc., at a cost of \$1,800, and a new pipe organ in place, at a cost of \$2,000. The original cost of the building was about \$12,000. It was dedicated, October 24, 1858. The pastor, Rev. Dr. Andrew McElwain, now of Philadelphia, read a historical sketch of the church. The late Rev. Dr. M. W. Jacobus preached in the morning from Philippians, 2: 15-16, "That ye may be blameless and harmless, the sons of God without rebuke," etc. The Rev. Dr. David McKinney preached in the evening from I. Cor. 3: 23, "And ye are Christ's." Rev. Drs. Kirkpatrick and McClung, with Revs. James Montgomery and James A. Ewing, of Clarion, William F. Hamilton, of Uniontown, and John Stark, of Armstrong county, Pa., participated in the services.

PASTORS AND STATED SUPPLIES.

Rev. Joseph W. Henderson was stated supply for one-third of his time during the year 1807. The Revs. George Hill, Samuel Porter, Thomas Davis and William Speer preached occasionally during 1808. The first settled pastor was the Rev. James Galbraith. He was installed pastor over the united congregations of Gilgal and Harmony in 1808, and was called to Indiana and installed for one-half of his time in 1809. In 1810 he resigned at Harmony and came to Indiana, where he remained till 1816, when he resigned and went to Huntingdon county. He died at Ligonier, Westmoreland county, in 1857. The next pastor was Rev. John Reed. He came as a licentiate from Washington county, and was engaged in October, 1817, to preach to the congregations of Gilgal and Indiana as stated supply. He was ordained and installed pastor of these churches in October, 1818, by the Presbytery of Redstone. In 1839, he resigned the charge of Gilgal, and gave the whole of his time to Indiana until his death, which occurred September 27, 1840.

Mr. Reed was a man of fine presence, genial manners and great energy, and is held in loving remembrance by the few survivors of his ministry. Mr. Reed was followed by Lewis W. Williams, who came as a licentiate in 1840, soon after Mr. Reed's death, and on May, 1841, was ordained and installed pastor by the Presbytery of Blairsville. He resigned in the spring of 1844, and died at Landisburg, Pa., in 1858. During Mr. Williams' pastorate the number of members reported was 153, the same as reported by his predecessor, Mr. Reed. During Mr. Galbraith's ministry the number did not exceed eighty or ninety.

The next pastor was Anderson B. Quay, who was ordained and installed in May, 1844. He resigned in 1850, and died at Rochester, Pa., in 1857. During his pastorate the membership had increased to one hundred and ninety.

Mr. Quay was succeeded by Rev. Andrew McElwain, September 7, 1852, who resigned in 1872, after a long and eminently successful pastorate of twenty years. Dr. McElwain is still living in Philadelphia, Pa., enjoying the memories and fruits of a well-spent life in his Master's service. Dr. McElwain is an able theologian, an earnest, effective preacher, and was a most faithful pastor. His work in Indiana was twice sealed with a special blessing of the Holy Spirit, resulting in large ingatherings. When he was installed there were reported 169 members. When he resigned there were 362, with a Sabbath School of 360 members. During this favored pastorate the church was an example of beneficence, its gifts in 1872 to Home Missions, \$596, Foreign Missions, \$430, Education, \$100, etc. Few pastorates have been more fruitful in good than this one running through the fifth of a century.

The following furnished by Dr. McElwain, upon request of the writer, is here inserted:

PERSONAL RECOLLECTIONS OF DR. McELWAIN'S PASTORATE.

"The Rev. Andrew McElwain was pastor of the church of Indiana from 1852 to 1872, a period of twenty years. He was installed, September 7, 1852, by the Presbytery of Blairsville. Rev. Samuel Swan preached, Rev. Samuel M. McClung gave the

charge to the pastor, and Rev. John Caruthers to the people. The church then consisted of one hundred and fifty-nine communicants, and the state of religion was rather formal. The number of families and parts of families, requiring pastoral care and visitation, was about two hundred, scattered over a large hilly district somewhat circular, with a radius of five or six miles, the town being near the centre.

The pastoral labor was arduous from the beginning, but the divine presence was with the people, not as the fire and the earthquake, but the Spirit descended as rain upon the mown grass, as showers that water the earth; they enjoyed frequent times of refreshing, and the church increased gradually and almost constantly during the whole period, both in numbers and spiritual attainments. In 1854, a precious awakening brought in twenty-one members on profession. Again, in 1858, at the time they entered their new and commodious house of worship, they shared largely in the great revival which then spread through the land. The first fruits of this precious revival were fifty-one new communicants on profession. This accession greatly increased the number of those who were able to make edifying prayers in public, a circumstance which ever after very much increased the interest in their meetings for prayer and conference. Previous to this time the pastor's helpers, in such meetings, were comparatively few.

The financial strength of the congregation very much increased during this period; and, though the liberality of the people cannot be said to have increased in the same proportion, yet there was considerable increase in their contributions for church purposes. The pastor's salary was increased from time to time, from six hundred to sixteen hundred dollars, and valuable assistance was given him in procuring a comfortable residence. The contributions to benevolent objects grew from sixty-two to seventeen hundred and seventy-nine dollars, and many valuable boxes of clothing for missionary families in the west were prepared by the ladies.

The cause of education also made great advances during this period, and the pastor, of course, was identified with this important movement. In 1852, the common schools in Indiana county were in a very imperfect condition, but by the earnest efforts of the friends of education, the cause soon began to show signs of life. The Indiana County Normal School was instituted, October, 1855,

for assisting teachers better to qualify themselves for their profession. The old academy at Indiana was re-opened in November of the same year with Andrew McElwain as principal, and Silas M. Clark as teacher, and was kept in successful operation for several years. The Indiana Seminary was established in November, 1858, by J. Willis Westlake and R. T. Cornwell, and did much to promote the growing interest in education. The excellent graded school of Indiana was instituted not far from this time, and has done eminent service in the same cause. And measures were set on foot toward the close of this formative period, which resulted in the establishment of the present prosperous State Normal School at Indiana. Thus culture and religion proceeded hand in hand in the general progress of society.

1852, and for some years after, most of the hotels in town were kept by persons who were in full communion in the Presbyterian church. This circumstance, in the estimation of many, made this church responsible for a large part of the crime and misery of the community. The pastor, fully persuaded that this business, in existing circumstances, could not be conducted on truly Christian principles, called the attention of the elders to the matter, desiring them to adopt a rule excluding the venders of ardent spirits as a beverage from full communion in the church. After a very careful and prayerful consideration of the whole subject, they unanimously resolved, that, though they could not, at that time, adopt the proposed rule, yet they would not put any restraint on the pulpit. This decision removed the responsibility from the pastor to the ruling elders. Not long afterwards, under the guidance of an all-wise Providence, all this class of members had either removed from town or ceased to engage in the traffic. The rule was then unanimously adopted to the great joy of the people generally. The cause of temperance, however, in the community during this whole period was up-hill work.

The Sabbath School was always esteemed a very important part of church work. The superintendent was an elder, John Sutton, who was able, liberal, earnest, sound in the faith, and, in all respects well accomplished for this work. There was, in the school, a band of teachers, who, for intelligence, patient continuance in well doing, and love for the truths of the Bible, had few

superiors anywhere in the church, This work grew in extent and usefulness during the whole period.

The following is a short summary of the pastoral work done during the twenty years, together with the visible results. The number of sermons and discourses of all kinds delivered was not less than three thousand, the number of visits of all sorts was not less than five thousand, the number of marriages solemnized was one hundred and eighty-two, the number of baptisms was, adults forty-six, infants three hundred and eighty-five, an aggregate of four hundred and thirty-one. The number of additions was two hundred and eighty-two on profession, and three hundred and twenty-eight on certificate, making an aggregate of six hundred and ten.

By comparing the first and the last year the progress made by the church in the meantime, will appear: In 1852 there were one hundred and fifty-nine communicants; in 1872 there were three hundred and sixty-two communicants; in 1852 the whole amount of contributions to benevolent objects was sixty-two dollars; in 1872 the whole amount was seventeen hundred and seventy-nine dollars; in 1852 there were one hundred Sabbath School members; in 1872 there were three hundred and sixty Sabbath School members."

Dr. McElwain was succeeded by Rev. D. Hall, D. D., who was installed, June 30, 1874, and is the present pastor. In the installation the Rev. Drs. W. W. Woodend and D. J. Irwin with Rev. J. J. Francis officiated. Early in the present pastorate the Congregational Church was disbanded, and the members united with the Presbyterian, where most of them had held membership before. In 1876, there was an ingathering, mainly from the youth of the congregation of 60 on examination at one communion, and of 82 during the year. In 1887, a quiet interest resulted in an addition of 27 on examination in nine months. The present membership is about 480. Four young men have entered the ministry during the present pastorate, with one candidate under our care. Within a year a debt of \$1,400 has been paid, repairs costing \$1,800 completed, with a new pipe organ in place, costing \$2,000. There are at present two efficient missionary societies, a Woman's Foreign Missionary Society, and a Young Ladies' Home Missionary Society, with a White Ribbon Society in the Sabbath School.

RULING ELDERS.

At the organization of the church in 1807, James McLain, John Ross, John Wilson and Joseph Moorhead were ordained and installed ruling elders, and in 1810, James McKnight. During the pastorate of Mr. Reed, from 1818 to 1840, John Douglass, Wm. Lucas, James Todd, Jacob Peelor, Robert A. Hamilton, James Hamilton, Clements McGara and Robert Walker were ordained and installed. Thomas Laughlin, John P. Lloyd and Woodrow Douglass in 1840; Joseph Thompson, James McLain, James Moorhead and John Sutton in 1851; A. W. Wilson, W. B. Marshall and Alexander Fair, December 27, 1868; James M. Sutton, Thomas Sutton and Coulter Wiggins, January 5, 1879.

TERM OF SERVICE OF ELDERS.

NAME.	ORDAINED.	DIED.
James McLain	1807.....	August, 1835.
John Wilson.....	1807.....	August, 1827.
John Ross.....	1807.....	June 8, 1846.
Joseph Moorhead.....	1807.....	December 7, 1844.
John Douglass	1820.....	A. D., 1859.
James McKnight.....	1810.....	June, 1819.
William Lucas.....	May, 1830.....	September, 1839.
James Todd.....	May, 1830.....	September 18, 1872.
Jacob Peelor	May, 1830..	Transferred to Currie's Run.
James Hamilton.....	May, 1830.....	1852.
Clements McGara.....	May, 1830.....	1833.
Robert Walker.....	May, 1830.....	Ceased to act, 1837.
Thomas Laughlin.....	November, 1840.....	1877.
John P. Lloyd.....	November, 1840.....	Not known.
Woodrow Douglass.....	November, 1840.....	March 15, 1850.
Joseph Thompson.....	May, 1851.....	October 27, 1880.
John Sutton.....	May, 1851.....	June 9, 1877.
James Moorhead.....	May, 1851.....	September 14, 1885.
James M. Sutton.....	January 5, 1879.....	March 6, 1882.

THE PRESENT SESSION.

James McLain, A. W. Wilson, W. B. Marshall, Alexander Fair, Thomas Sutton and Coulter Wiggins.

SUNDAY SCHOOL SUPERINTENDENTS.

There was a Union Missionary Sunday School in the town during 1825 and 1830. The name of the superintendent is not known. The Presbyterian Sunday School was organized in 1840, with John P. Lloyd as superintendent. Woodrow Douglass and Joseph Thompson were superintendents from 1844 to 1850, James K. Bell, 1850-53, John Sutton, 1853 to 1877, A. W. Wilson from 1877 to date. Mr. Sutton was an enthusiastic and successful Sunday School worker, and left a bequest of \$5,000 for a memorial Sunday School building, which we hope soon to erect.

The following are the officers of the present school: Superintendent, A. W. Wilson; Librarian, John W. Sutton; Secretary and Treasurer, Thomas Sutton; Superintendents of Primary School, Misses Birdie MacLaren and Maria Davis; Teachers of Bible Classes, W. B. Marshall and Coulter Wiggins.

The church, like most churches in old towns of small and stationary population, has suffered from removals. The membership at the beginning of the present pastorate was 362. Since that time more than 600 have been added, an average of about forty-eight each year, but the present membership is only about 480.

The attendance on public worship is uniformly large, as in all the churches in the town, with the result, a high standard of morals and religion in the entire community. Mission Sunday Schools in the neighborhood of the town have been potent factors in this result. The Presbyterian church for many years sustained four Mission Sabbath Schools in the neighborhood of the town with marked results in the social and religious life of the people. "My word shall not return unto me void," and we have seen its fruits from the days of Henderson and McElwain to this day in this highly favored community.

"His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob."

JACKSONVILLE.



BY REV. D. J. IRWIN, D. D.



The village of Jacksonville is located nine miles southwest of the town of Indiana, and nearly half way between Bethel and Ebenezer, the oldest churches in the county, distant three miles from either. The distance from these nearest churches made it very inconvenient for members in the village of Jacksonville to attend church the greater part of the year. This consideration led a number of families in and adjacent to the village to take measures to provide a church of their own choice, where they might enjoy the ordinances of God's house more regularly. Accordingly, in the year 1855, the matter began to assume a definite form, and the result was that in the summer of 1856, the present house was erected, a frame building, in size 45 by 55 feet. During the fall and winter of the same year Rev. Franklin Orr, pastor of Bethel and Currie's Run churches, preached occasionally in the afternoon and evenings until about the first of January, 1858. He then preached regularly one-third of his time, though as yet the congregation had no regular organization.

At a meeting of the Presbytery of Saltsburg, held at Elder's Ridge, the 1st Tuesday of April, 1857, a petition was presented asking for the organization of a church to be called "the Presbyterian Church of Jacksonville." This petition was granted, and a committee consisting of Andrew McElwain and Franklin Orr, ministers, and William Robinson and Joseph Henderson, elders, was appointed to organize said church should the way be open. On the 19th of June, 1857, the committee met and completed the

organization, the following members uniting: William R. Hunter, Lydia Hunter, Mary Henderson, Lucinda L. Henderson, Nancy Henderson, Scott Marshall, Hannah Marshall, Mary McCurdy, Catharine Jewel, Samuel Swanger, Sarah J. Swanger, James McKee, Nancy McKee, Ellen McKee, William Latimer, Catharine Latimer, D. R. Stitsill, Matilda Stitsill, John McIntire, Maria Thompson. The above were added on certificate. The following were also added on profession of their faith; Clarissa McIntire, Lucinda Christman, Hannah McKee, Harriet McKee.

An election for elders was then entered into, resulting in the choice of James McKee, William R. Hunter and John McIntire, Mr. McIntire declining. Mr. Hunter was ordained and, in connection with Mr. McKee, who had been a ruling elder in the church of Bethel, was installed.

A regular call was made and presented to the Presbytery at its meeting, June 15, 1858, for the one-third of the ministerial services of Rev. Franklin Orr. The call was accepted. He was installed on the 28th of the same month, Mr. McMillan and Mr. McElwain being the committee of installation.

The following persons have been elders in the church since its organization: James McKee and William R. Hunter installed June 19, 1857; William McFarland, John McIntire and I. N. Hodge, June 27, 1858; Evan Lewis and J. M. Guthrie, January 12, 1863; Israel Thomas and J. J. Lewis, September 19, 1870; J. L. Robinson, January 17, 1874; J. M. Barkley, Carson Fails and Walter Robinson, in 1887.

The following persons comprise the present session: James McKee, John McIntire, J. L. Robinson, J. M. Barkley, Carson Fails, Walter Robinson.

The limited territory occupied by the congregation renders the growth of the membership slow. But the saddest trial in the early history of the church was the removal of so many of its founders and supporters. At times the very existence of the church seemed to be threatened, but a kind providence raised up others to take their place, and the church still lives, and is doing a good work, and, though not free from such trials, she has greatly overcome them.

The church from the beginning has been blessed with a good session, and with praying men and women. The prayer meeting has been the life of the church. With the spirit of prayer came

the spirit of giving and working. So both time and money were given when the church demanded either or both. This church has never been permitted to rejoice in any very remarkable revivals of religion, yet many seasons of deep spiritual interest have been enjoyed, and there have been few times when there were not some tokens of the Divine favor and the presence of the Holy Spirit.

The Sabbath School has been a power for good ever since the church was organized. The greater part of the parents attend with their children. It has been made a special feature in the Sabbath School to cultivate a spirit of missions, and by encouraging the children to contribute to some particular object, the result has been very gratifying.

The women of the church have done their work well. Always ready to do what they can, they are behind few churches in their gifts to missions, and few societies of equal numbers show a greater degree of liberality.

Rev. Franklin Orr is the only pastor this church has ever had. For twenty-six years, as an earnest and faithful ambassador of Christ he proclaimed to them the glad tidings of salvation, and as a pastor he enjoyed the confidence and esteem of the entire congregation. He was installed for one-third of his time, but generally preached at Bethel in the morning, and at Jacksonville in the afternoon every Sabbath. At his own request the pastoral relation was dissolved, December 31, 1884. He, with others, supplied the church until April 1, 1886, when Rev. T. R. Ewing, D. D., became stated supply, and still continues to labor among them with acceptance and profit.

There has been only one church building, but the old building was repaired throughout in 1882 to the amount of \$400.

The present membership of the church is ninety. Rev. Wm. Harvey Robinson is in the ministry from this church. He was once and again a missionary to Africa, and returned each time on account of ill health. He is now laboring as a missionary in Chili, South America. The church, as a whole, has from the beginning been an active, working one, and though few in numbers, has let its light shine and exerted an influence for good that will be felt for all time to come.

KITTANNING, FIRST.

BY A. C. CRAWFORD, ESQ.

The history of early Presbyterianism in Western Pennsylvania is especially full of interest. Around the old Redstone and Erie Presbyteries, blessed of God in their hard labor, cluster many hallowed memories, and the earnest student of church affairs in that remote time cannot but be deeply impressed with the earnest devotion, the self-sacrificing spirit, the devout trust, the heroic faith manifested by the pioneers of the gospel in their successful attempt to Christianize the western wilderness. But with all our admiration is mingled the regret that no accurate or detailed account can be given of the difficulties encountered and overcome in the founding and fostering of these infant churches, nor until recent years of their wonderful growth. The minutes of both Presbytery and session are in many instances wanting. Such fragmentary records as have come down to us are unsatisfactory and often misleading, and the generations which then lived and labored have passed away, leaving but imperfect testimonials of their perfect work.

From such data as we have, however, it is possible to state some facts with reference to the establishment and subsequent progress of the First Presbyterian Church of Kittanning. We know that in April, 1806, a body of Christians in Kittanning made application to Redstone Presbytery for supplies, that in answer Rev. Mr. Henderson was appointed to preach on the second Sabbath of June, 1806, and that this, as far as can be ascertained, was the first sermon preached in Kittanning by a Presbyterian minister. As there was at this time no church organization existing this congregation

must have been composed of those who either were members of Presbyterian churches elsewhere, or who subsequently united in a petition to the Presbytery, asking that a minister might occasionally be sent to break unto them the bread of life. In response to this petition the minutes of the Redstone Presbytery show that from 1806 to 1814 supplies were variously sent two, three, four and five times a year, and, if services were held oftener during any year, the burden must have fallen upon those ministers whom we find were appointed to preach two or three times annually, "at discretion." During these years those who visited the church either at discretion or by appointment were Rev. Joseph Henderson, Rev. Mr. Porter, Rev. Mr. Galbraith, Rev. Robert Lee and Rev. Thomas Hunt.

In April, 1815, the congregation was granted leave to apply to the Presbytery of Erie, the Allegheny river being the dividing line between the Presbyteries of Erie and Redstone, for supplies, and until 1822 the church services were conducted on different occasions by Rev. Robert Lee, Rev. J. Stockton, Rev. James Graham, Rev. James Coe, Rev. Joseph Henderson, Rev. John Reed, Rev. David Barclay and Mr. Thomas Davis, a licentiate of the Presbytery.

All this was but preliminary. On Saturday, August 31, 1822, divine services were held in the Court House, on the corner of Market and Jefferson streets, and after a sermon by Mr. Davis, Rev. John Andrews, formally organized the First Presbyterian Church of Kittanning, with twenty-two members, eleven of whom were received upon examination, and eleven upon certificate. Messrs. David Johnston, Thomas Hamilton and John Patrick were installed as ruling elders, and the sacrament of the Lord's Supper was first observed by the newly organized congregation on the following day, Sunday, September 1, 1822.

In the following October a call was presented to Mr. Thomas Davis, but declined, and again for several years services were held at irregular intervals by Rev. David Barclay, Rev. Nathaniel R. Snowden, Rev. Elisha D. Barrett, Rev. Jesse Smith and Rev. John Reed, Mr. Snowden being the stated supply during 1825-26 and a part of 1827, when charges were preferred against him, touching his standing as a minister of Christ, the allegation being a too free indulgence in intoxicating liquors. Upon this he was tried, found guilty, but subsequently reinstated in his ministerial office upon confession of his sin and a declaration of repentance.

The first statistical report seems to have been made April 20, 1824, and shows a membership of twenty-seven, with contributions to missionary funds \$4.00, to commissioner's fund \$4.00, to education fund \$5.00, that for 1826, membership forty, missionary fund \$2.00, education \$3.00. In April, 1826, the feeble church met with a great loss in the death of one of its first elders, Mr. John Patrick, whose successor, Mr. Samuel Matthews, elected November 11, 1826, died before his ordination.

The first Presbytery held in Kittanning convened December 1, 1829, for the purpose of trying Mr. Snowden upon the charges referred to, and met again on August 11, 1830, to ordain and install Mr. James Campbell, who had accepted a call for three-fourths of his time at a salary of \$300. On this occasion Rev. Thomas Davis presided and delivered one of the charges and Rev. Samuel McPherrin preached the sermon. But twenty-four members were reported by the church in 1831, on October 4th of which year Mr. Campbell resigned his pastoral charge, having served but little more than one year. He seems to have been a man of deep religious convictions, of a high type of piety, earnest and faithful in Christian work and during his stay, the brevity of which is unexplained, had the honor of organizing the first ladies' prayer-meeting. After his departure and until April, 1834, when the church reported thirty-four members and the death of an elder, Mr. Thomas Hamilton, it was again dependent upon Presbyterianial supplies, who were Rev. David Lewis, Rev. Elisha D. Barrett, Rev. John Reed, Rev. Thomas Davis and Mr. Montgomery.

The struggling congregation had infused into it a new life and really began its upward and signally successful career when, in April, 1834, Dr. Joseph Painter became its leader and director. This subsequently eminent divine had visited Kittanning in the fall of 1833, spent two Sabbaths here and preached three sermons, returning to his home in Northumberland county, whence he was called to this pastorate. On the memorable occasion of his installation, November 14, 1834, Rev. Elisha D. Barrett preached the sermon, Rev. Robert Johnston presided and gave the charge to the pastor, and Rev. Daniel Lewis that to the people, Mr. Hamlet Totten being installed elder at the same time, and who still survives as a ruling elder in Rural Valley church. In June, 1834, at

the first communion service held after Dr. Painter's arrival, twenty-two persons were received into church membership.

From this time the meagre history of the church has been conveniently written in decades, and we learn that during the period elapsing between 1834 and 1844, three ruling elders were installed, Mr. Chas. Montgomery on June 14, 1839, and Messrs. John Hood and A. L. Robinson on August 1, 1841; Messrs. Alexander Colwell and J. R. Johnston were set apart as deacons; 107 members in all were received, and \$250 given for benevolent work.

The report for April, 1854, presents a membership of 111, 107 persons having been received during the decade, two additional elders, Messrs. James Patrick and S. S. White, installed April 26, 1850, and \$531.50 contributed to the Boards of the church.

The record for the years ending April, 1864, shows that 152 persons had united with the church, a membership of 146, \$1,573 contributed, and the installation of five elders, Mr. James S. Quigley, on the fourth Sabbath of August, 1856, and Messrs. John Robinson, P. K. Bowman, Marcus Hulings and J. B. Finlay on March 8, 1860. During the spring and summer of the latter year, a year marked with an unusual degree of prosperity and religious interest, Rev. Geo. P. Hays was associated with Dr. Painter in ministering to the congregation, and in the fall a formal call to become co-pastor was extended to Mr. Hays, who declined. From this time for about four years several ministers occasionally assisted Dr. Painter, notably Rev. Mr. Taylor, Rev. Dr. Marks, Rev. J. S. Stuchell and Rev. P. H. Mowry, of Philadelphia, to the latter of whom a call was extended August 8, 1863. He also declined, and the church, though apparently prosperous and influential, seems at this period to have been vexed with many troubles. There was no little dissatisfaction with the prevailing order of affairs and much discord among the members and session, but happily, while matters were in this evil state, Rev. T. D. Ewing, then a student in the Western Theological Seminary, delivered his first sermon in Kittanning, January 17, 1864, and upon invitation of the session, preached every alternate Sabbath until April 1, of that year, when he was formally called to become co-pastor with Dr. Painter, the congregation having previously agreed to pay to the latter his full salary during his life. The call to Mr. Ewing was presented at the meeting of the Presbytery of Saltsburg, held at Glade Run in

April, 1864, and accepted, and on May 10, 1864, the Presbytery met in Kittanning, when Mr. Ewing was ordained and installed, Rev. Wm. M. Paxton, D. D., then pastor of the First Presbyterian church, of Pittsburgh, preaching the ordination sermon from the text, Ps. 118: 25, "Save now I beseech thee, O Lord; O Lord, I beseech thee send now prosperity." Rev. D. W. Townsend presided, Dr. Painter offered the ordination prayer, Dr. Donaldson delivered the charge to the pastor, Dr. Woodend the charge to the congregation, and in the evening Rev. A. McElwain preached a sermon on Presbyterianism.

Dr. Painter continued to preach occasionally for five or six years until failing strength and the increasing infirmities of age compelled him to relinquish to other hands the work he loved so well.

The year following Dr. Ewing's installation was one of marked prosperity; 54 members were received, 13 upon certificate, 41 upon examination, while during the ten years from 1864 to 1874, 267 were received, 134 upon certificate and 133 upon profession of faith, the report for April, 1874, showing a membership of 275, and \$12,063 contributed to the Boards of the church. On September 20, 1858, Messrs. John G. Parr and Jas. E. Brown, and on November 6, 1869, Mr. W. H. Jack were installed as ruling elders.

In 1873, the congregation suffered its greatest loss in the death of its venerable and revered pastor, Dr. Painter, who fell asleep June 1, on a bright Sabbath morning, to wake in the radiant sunshine of that unending Sabbath for which he had long hoped. Though for many years incapacitated from active work, he was as a father in Israel and watched with tender care over the household to which he had so long faithfully ministered, and by which he was so much beloved. A memorial sermon was preached by Mr. Ewing, which eloquently set forth the life-long devotion, the untiring zeal, the entire consecration, the eminent piety and the precious reward of this precious servant of the Lord.

In November, 1873, there were organized a Woman's Foreign Missionary Society, and a Young Men's Prayer-Meeting, both of which still exist in a flourishing condition, and deserve more than a passing mention for the great good they have accomplished and the interest they have aroused in their several spheres of work, and on November 10, 1874, a Woman's Prayer Meeting was organized

as auxilliary to the Missionary Society, which was subsequently merged into the Pastor's Aid Society, a highly appreciated factor in all church work.

The records from 1874 to 1884, show that in that time 258 persons had been added to the church, that \$39,555 had been contributed for various church purposes, and that on February 11, 1877, Messrs. James Martin, G. W. Doverspike and Robert S. Slaymaker were installed as ruling elders.

In the winter of 1880, Mr. Ewing was elected to the presidency of Parson's College at Fairfield, Iowa, and left Kittanning for his new and enlarged field of labor, the church being without a pastor for some time until in the spring of 1881 an invitation was extended to Rev. H. L. Mayers, previously pastor of the church at Millville, N. J., to fill the vacant pulpit. This invitation Mr. Mayers accepted and was installed by the Presbytery of Kittanning on May 11, 1881, when Rev. David Hall, D. D., preached the sermon, the constitutional questions were proposed by Rev. H. Magill, the charge to the pastor was given by Rev. D. H. Sloan, and that to the people by Rev. H. Magill. How earnestly and efficiently Mr. Mayers has labored is attested by the large additions to the church and the steady and marked increase in the contributions. Early recognizing the fact that the rapid growth of the congregation imperatively demanded a larger place of worship, he has been untiring in his efforts to build a new church edifice, and now has the satisfaction of knowing that, under the providence of God, his labor will be crowned with success.

During the four years from 1884, to this there have been received into the communion of the church, 170 persons, and contributed for all purposes, \$31,647, of which \$15,500 were contributed in the past year.

In the fall of 1885, an election of elders was held which resulted in the installation on October 4, of Messrs. Andrew Thompson, Robert W. Cowan and Findlay P. Wolfe.

The Sabbath School, which has been wonderfully successful under the efficient superintendence of Mr. George W. Doverspike deserves more than this mere passing mention. It has a corps of officers and teachers earnestly devoted to their work, and a constantly growing list of interested and attentive scholars. The report for the current year ending April 1, shows a membership of 255,

an average attendance of 165 and collections aggregating \$330. The Sabbath School dates from a very early period in the history of the church. For about forty years previous to his death, James E. Brown was, most of the time, its enthusiastic and efficient superintendent. During a few years from about 1860 onward, Thomas McConnel, J. Alex. Fulton, J. B. Finlay and D. H. Sloan, each served for a comparatively short term.

It is a singular fact that little can be learned from the church records as to the very important matter in its history, that of church erection. It appears from the meagre data at hand that a frame building of inconsiderable size was built upon the present site of the church about 1830. This finally became so dilapidated that it was torn down to give place to the present building erected at the solicitation of Dr. Painter in 1856. To this many repairs have been made, notably in 1866, when the interior was remodeled, frescoed, new pews put in, and a gallery added, new buildings being subsequently erected in the rear to be used in connection with the Sabbath School as class rooms and social parlors. As has been mentioned, it has long been evident that the accommodations of the church were wholly inadequate to the convenience of the growing congregation, and in the past winter several meetings were held to take action upon the building of a new church. A desirable location having been secured and the necessary funds subscribed, these meetings culminated on Thursday evening, March 15, last, in the adoption of a plan and the appointment of a building committee, which confidently expects to begin work as soon as the weather permits. It is impossible and unnecessary to enter into details, but it is proper to say that in a short time a handsome and commodious house dedicated to the worship of God will be the happy possession of the First Presbyterian church of Kittanning.

KITTANNING, SECOND.



BY REV. DEWITT M. BENHAM.



The Second Presbyterian Church of Kittanning was organized on the 31st day of December, 1884. A committee consisting of Rev. George W. Mechlin, D. D., Rev. Henry L. Mayers, Rev. Samuel J. Glass, Rev. J. Horner Kerr, and Elder Robert S. Slaymaker and Samuel S. Caldwell met in the town hall at the time appointed, and in accordance with the motion of the Presbytery proceeded to organize a Second Presbyterian Church. After devotional exercises the action of the Presbytery of Kittanning in constituting the committee and the object of the meeting were briefly stated. Forty-two members of the United Presbyterian Church of Kittanning presented certificates of regular dismissal by the provisional session of the United Presbyterian Church. This provisional session had been appointed by the United Presbyterian Presbytery of Butler to act temporarily for the United Presbyterian Church of Kittanning.

The following is a full list of the names of those presenting certificates: Mrs. Margaret Henry, Miss Mary J. Henry, Mrs. E. A. Campbell, Miss E. A. Campbell, Miss Libbie Campbell, Mrs. E. A. Sloan, Miss E. A. Sloan, Miss M. Q. Sloan, Mr. William Gates, Mrs. Jennie B. Gates, Mr. William Nesbit, Mrs. William Nesbit, Mr. James D. Nesbit, Mrs. Jessie B. Nesbit, Miss Maggie L. Nesbit, Miss Annie D. Nesbit, Mr. Charles S. Bovard, Mrs. Alice A. Bovard, Miss Mary J. Shannon, Mr. James H. McCain,

Mrs. Lottie E. McCain, Mrs. Amy Glass, Mr. Samuel Glass, Mrs. Hannah Glass, Mr. James M. King, Mrs. Mary Ross, Mrs. Phœbe Nulton, Miss N. J. Copley, Miss Hannah E. Copley, Mr. John J. Dunmire, Mrs. Kitty Dunmire, Mr. James H. Monroe, Mrs. James H. Monroe, Mr. R. H. Hopkins, Mrs. R. H. Hopkins, Mrs. Margaret Cowan, Mrs. E. C. Alward, Mrs. L. V. Lightcap, Mrs. G. T. Dixon, Mrs. Janet Foulis, Mrs. Wythington Reynolds, Mrs. W. H. H. Piper. In addition to these Mr. D. A. Ralston and wife appeared before the committee, and were received upon confession of their faith in Christ. All the above named persons then joined hands and pledged themselves to support each other in their relation as members of the Second Presbyterian Church of Kittanning.

Mr. William Gates, Mr. Charles S. Bovard, Mr. William Nesbit and Mr. James H. McCain were elected elders in the new body. As these gentlemen had all been ordained in the United Presbyterian Church, they were at once installed. The committee then, through its moderator, Rev. George W. Mechlin, D. D., declared the Second Presbyterian Church of Kittanning duly organized. Several addresses were delivered by members of the committee, and the exercises were concluded with prayer by Rev. Samuel J. Glass.

The first congregational meeting was held upon the same day, December 31, 1884. The Rev. Henry L. Mayers acted as moderator. A unanimous call was extended to the Rev. Samuel J. Glass. At this meeting, it was decided to elect a Board of Trustees, consisting of not more than seven nor less than three members. The following persons were chosen: Mr. D. A. Ralston, Mr. W. L. Peart, Mr. W. H. H. Piper, Mr. W. B. Meredith, Mr. John Muckle, Mr. James G. Henry. The full quota of seven members was afterwards filled out by the election of Mr. E. R. McConnell. A vote of thanks was tendered the committee of the Presbytery for the excellent manner in which they discharged their duty in organizing the Second Presbyterian Church. The meeting adjourned with the singing of Bishop Ken's doxology.

At a congregational meeting, held April 19, 1885, the Board of Trustees made a report in regard to action, which they had taken in procuring a plot of ground upon which to erect a house of worship. Plans and specifications were submitted to the congregation,

and a building committee was chosen, consisting of Mr. D. A. Ralston, Mr. James H. McCain and Mr. William Gates. A finance committee was also appointed, consisting of Mr. W. H. H. Piper, Mr. J. P. Colter, Mr. J. Muckle and Mr. C. S. Bovard. These committees satisfactorily fulfilled their trust. The Second Church has now a pleasant building, in an excellent situation at the corner of McKean and Arch streets. The building was erected at a cost of thirty-five hundred dollars; eighteen hundred dollars was paid for the lot, so that the cost of both building and lot amounted to fifty-three hundred dollars.

The first pastor was the Rev. Samuel J. Glass. Mr. Glass was born near Bennington, Allegheny county, Pa., February 26, 1854. He attended the local schools of the district, also an academy near Mansfield, Pa., preparatory to entering the Western University of Pennsylvania. Mr. Glass graduated from the university in 1875. He then began the study of theology in the United Presbyterian Seminary of Allegheny, and completed the course of instruction in March, 1877. In the same month he was licensed to preach the gospel. Mr. Glass was married November 30, 1876, to Miss Amy Ewing. On the 11th of June, 1878, he was ordained and installed pastor of the United Presbyterian Church of Kittanning, Pa. Mr. Glass was installed pastor of the Second Presbyterian Church, January 12, 1885. He resigned this charge in October, 1886, to take charge of the Knoxville Church, Pittsburgh. From this church again he was soon called, and is now pastor of the Presbyterian Church of Brookville, Pa.

Rev. DeWitt M. Benham, the present pastor of the Second Presbyterian Church of Kittanning, was born in Marysville, Cal., September 8, 1862. He studied at Beaver, Pa.; graduated from Westminster College in 1883; taught one year in Jefferson Academy, Canonsburg; entered the Western Theological Seminary, Allegheny; remained there two years, graduating from Union Theological Seminary, New York, May 10, 1887. Mr. Benham was licensed to preach by the Presbytery of Shenango at the spring session of 1886. He was ordained by the Presbytery of Kittanning at West Lebanon, October 13, 1877, and was installed in his present charge November, 1, 1887.

The elders chosen at the organization of the church as above noted still constitute the session.

The Sabbath School has, since the organization of the church, been under the superintendence of Mr. William Gates.

The membership of the church as reported in 1888, is eighty-five. The organization, though as yet lacking age and numerical strength, has a hopeful outlook.

LEECHBURG.

BY REV. D. H. SLOAN.

INTRODUCTORY.

The tract of land on which the town of Leechburg stands was originally surveyed in 1773, and was designated by the name of "Friendship." It was patented to White Matlock in 1783, and was then designated as "White Plains." Passing through several hands, it came at length into the possession of David Leech who, about 1828, laid out a town which he called Leechburg. In the time of the Pennsylvania canal it was an important point, Mr. Leech having constructed here and run upon that thoroughfare, a line of boats. During the first fifty years of its existence, Leechburg grew to a village of four or five hundred inhabitants. With the location here of an iron-works in 1873, it began a new growth, having in 1880 over eleven hundred inhabitants. Since then other business enterprises have been started, and the population is about 1,900, or, including Ashbaugh across the river and other neighboring hamlets, about 2,500. Leechburg became an incorporated borough in 1850.

The first Presbyterian families in and about the place had their membership in the church at Freeport, seven miles distant. By these persons, in the year 1843, a subscription was raised and occasional preaching was obtained from Rev. Samuel Caldwell, then pastor of the church at Freeport. About this time the Presbytery of Blairsville, in whose bounds Leechburg was located, appointed Rev. A. Donaldson a committee to visit the place and report whether it were needful and expedient that a church be organized there. His report, it is presumed, was favorable.

ORGANIZATION.

From the records of Blairsville Presbytery it appears that while that body was in session at Currie's Run, April 10, 1844, "A petition was presented from a number of the inhabitants of Leechburg asking for an organization for a church in said village." The request was granted, and Messrs. David Kirkpatrick, Levi M. Graves and Watson Hughes, ministers, and John Christy, James Paul and William James, elders, were appointed a committee to organize a church there on Wednesday, the 24th instant. At the appointed time, April 24, 1844, the committee appeared and the First Presbyterian Church of Leechburg was duly organized. The services were held in a little frame school-house built by Mr. David Leech about 1829 on a lot back of that on which the M. E. church now stands, and not far from the site of the present school-house. The church at its organization consisted of the following twelve members, viz: Alexander Gordon, Sarah E. Gordon, William Moore, Mary Moore, Margaret Anderson, Elizabeth Bole, Mary Klingensmith, Hannah Metzlar, Joshua Cooper, Sarah Ann Cooper, Eliza Wingard and Anna Hawk. Of these original members three yet remain (1888), viz: Elizabeth Bole, Sarah E. Gordon and Margaret Anderson.

HOUSES OF WORSHIP.

The first religious services of the congregation were held in the school-house already mentioned. Then for several years the public school-house, a one-story frame building still standing on Main street, and lately owned by Lewis Bowers, was occupied. After this, by arrangement with the Lutheran congregation of the place, services were held in their church, still standing, though about to give place to a new building. At that time the Lutheran congregation was undivided and bore the name, as one branch yet does, of "Hebron Evangelical."

First church. In the early part of Mr. Leason's pastorate, the congregation resolved to erect for themselves a house of worship. On a lot given to the congregation by Mr. David Leech and situated on the north-west corner of Main and First streets, a church building was accordingly erected at a cash expense of about \$1,500. This edifice was of brick, one story, and in size about forty-four by

fifty-four feet. It was dedicated November 30, 1851. It was re-roofed and otherwise repaired in 1869 at an expense of about \$300. Again in 1873 it was furnished with new windows and otherwise refitted at an expense of about \$700.

Second church. As years went on and the congregation increased, there was a growing feeling that this house of worship, both as to size and conveniences, was not equal to the requirements of the congregation. Accordingly, early in the year 1881, it was resolved that a new house of worship should be erected. A half lot of ground adjoining the church lot was purchased by Alex. Gordon from John Young and given to the congregation. The building committee was Alex. Gordon, John P. Klingensmith, Thomas S. Irwin and H. H. Wray, of whom the first named was made treasurer. A. J. Elliott, of Leechburg, and a member of the congregation, became the contractor. The extreme width of this building in front is forty-six feet. Its length, including recess back of the pulpit is eighty-three feet. It is of brick, two stories in height, having a tower at the south-east corner terminating in a spire about 130 feet in height. The lower story is divided into vestibule, class rooms, and lecture room. The audience room has a seating capacity of about 500. The entire cost of the building, including furnishing and value of lots, was about \$12,600, all of which was paid or pledged before the day of dedication. The dedication services were held April 25, 1882, Rev. D. Hall, D. D., preaching the sermon from "It is finished," and Rev. A. Donaldson, D. D., offering the dedicatory prayer. As the Presbytery of Kittanning was to convene on the afternoon of the same day, most of the members were present, and numbers of them participated in the services. Two years ago the lecture and class rooms were carpeted and furnished with chairs. Still more recently a bell has been placed in the tower. It is a "McShane" weighing 1,612 pounds and of excellent tone. Some new pews also have been put in place to meet the demand for sittings.

PASTORS AND SUPPLIES.

Supplies. From the time of organization to April, 1845, Rev. Samuel Caldwell preached one-third of the time as a supply. Then Rev. Levi M. Graves was stated supply until about the close of 1846. Mr. Thomas Black, a licentiate of the Presbytery of Blairsville,

followed as a stated supply, with prospect of settlement, for about six months, his term of service closing with his lamented death, May 23, 1847. He died of pneumonia, contracted, it is believed, while on his way by canal-boat from the Seminary in Allegheny to this place, after having been caught in a heavy rain. After this Rev. Watson Hughes, and Messrs. Wm. F. Kean and Andrew McElwain, then licentiates, supplied the church for short periods of perhaps about three months each. Then the names of Revs. J. M. Hastings, A. B. Quay, W. W. Woodend, C. B. Bristol and Watson Johnston appear in order as supplies on communion occasions to June 2, 1850.

First pastor. The latter part of the year 1850, Rev. Thomas Sharp Leason began his labors as a supply, and, having accepted a call from the congregation, was installed as its first pastor, January 27, 1851, Rev. S. M. McClung officiating. He also took charge of the Pine Run church, about five miles distant, giving half of his labors to each church for about three years, and afterwards two-thirds to Leechburg and one-third to Pine Run. His pastorate continued for about seven years and a half, or until June, 1858. Mr. Leason was a scholarly, argumentative, and fervid preacher of the gospel of Christ. He was born in Butler county, Pa., April 29, 1817; graduated from Washington College in 1844, and from the W. T. Seminary in 1847, and was ordained by the Presbytery of Zanesville, June, 1848. For about two years before coming here he was settled at Marietta, Ohio. Since 1860 he has resided at Brookville, Pa., having charge of the churches of Mt. Tabor and Mill Creek in the vicinity of that place.

Second pastor. During the winter following Mr. Leason's release, the church was supplied by Mr. James Ewing Caruthers, then a licentiate of the Presbytery of Saltsburg and a student in the Seminary at Allegheny. Having completed his course he accepted calls for half time each from this church and Boiling Spring, and was installed over the charge at the latter place, May 12, 1859. He was released from Boiling Spring, April 23, 1867, giving then his entire time to Leechburg until October 4, 1870, when, thinking a change of location might be beneficial to his enfeebled health, he sought and obtained release. He was an earnest, pointed and practical preacher, and a tender and untiring pastor. His piety was fervent and pronounced. He was a man of

strong convictions, and though a formidable antagonist, always commanding respect by his fairness and transparent sincerity. He was a zealous promoter of the cause of education and of temperance. He left his charge here and the Presbytery with reluctance and regret, making his request for release in Presbytery with emotion that almost choked his utterance. He was born in Westmoreland county, Pa., May 6, 1821; served for a time as ruling elder in Rural Valley church; graduated from Jefferson college in 1857, and from W. T. Seminary in 1859; was licensed April 7, 1858, and ordained by Presbytery of Saltsburg, May 12, 1859. For a short time from June, 1858, he was stated supply of the churches of Livermore and Clarksburg. From Leechburg he went directly to Yates City, Ill., and was pastor of the church there until some time in 1874. Leaving his charge there and returning to this region, he was abundant in labors in vacant churches until the time of his sudden death, near Poland, O., March 7, 1875. Of the closing of his career one has written: "All through his brief illness he was remarkably free from care and anxiety for himself or for his family. He spoke lovingly and trustingly of his heavenly Father's wisdom and goodness in dealing with him, and had not the shadow of a doubt or fear for the future. Like a good soldier, he fell at his post, and with the gospel harness on, having had an appointment to hold a communion the day on which he died." In December before his death he visited his old charge here, and on the 20th of that month he preached with his wonted fervor and directness both morning and evening. He was a man of stalwart frame and of robust constitution only for an asthmatic affection which for a number of years impaired his health and finally caused his death. His wife and two children, a son and a daughter, survive him. The son, James B., entered the ministry in 1887 and is settled in the Presbytery of Clarion.

Third pastor. For about a year after the release of Mr. Caruthers, the church had supplies, a very considerable number of brethren preaching a Sabbath or two. A length, by invitation of the session, on the 8th of October, 1871, Mr. David Harvey Sloan, then a licentiate of the Presbytery of Allegheny (since Butler), and at that time principal of the State Lick Classical Institute, began to supply the church steadily for six months. At the end

of that time a call was made out, but not seeing his way clear to accept this, he was retained as supply until April, 1873. At that time he accepted the call from Leechburg for three-fourths of his time and a call from Clinton for the remaining fourth, and was installed in each church, April 28, 1873. This arrangement continued until June 29, 1887, when he was released from Clinton, the congregation at Leechburg having petitioned Presbytery for his entire time. At this writing his actual pastorate covers a period of fifteen years, his virtual pastorate, seventeen and a half. He was born at Slate Lick, Pa., January 26, 1836; graduated from Washington College in 1859; was in W. T. Seminary 1861-2; licensed by Presbytery of Allegheny (now Butler), April 15, 1864; Principal of Dunlap's Creek Academy, 1862-66, and of Slate Lick Classical Institute, 1866-72; and was ordained as an evangelist by the Presbytery of Kittanning while serving as a supply to this church, July 2, 1872. Since 1879 he has been Stated Clerk of Presbytery.

RULING ELDERS.

At the time of the organization of the church, Alexander Gordon, Esq., and William Moore were chosen and ordained as elders and both continued to serve until removed by death, Mr. Moore's death occurring, June 2, 1877, and Mr. Gordon's, April 17, 1885. Mr. Gordon was a man of more than ordinary force and ability. He was singularly devoted to his church and an untiring and efficient promoter of its enterprises. Mr. Moore was recognized by all who knew him as faithful and consistent. At the next election Theodore Noble and Samuel Crosby were chosen, having both been previously ordained to the eldership. Their terms of service date from November 7, 1846. Mr. Noble's connection with the church was short, as his name appears only a time or two in connection with meetings of session. The date of his removal has not been noted. Mr. Crosby continued in faithful and honored service until about two years previous to his death, when infirm health deprived him of the privilege of attendance upon any church services. His death occurred January 1, 1884. Thirteen years passed without any further addition to the session. In 1859, an election was held, resulting in the choice of John Paul, Joshua

Anderson, James Bratton Parks, and Wm. Fitzgerald. The ordination of the three first named took place June 17, 1859, and that of the last, December 4th of the same year. Mr. Paul was dismissed to the church at Warren (now Apollo) January 8, 1864. Mr. Fitzgerald having entered the army as first lieutenant, Co. C., 139th Regiment, Pa. Volunteers, contracted disease amid the exposure and privation of the camp, and died in Carver hospital, near Washington, D. C., November 26, 1862. His was the first death of an elder of this church, and at the time of his death he was the youngest member of the session. His early decease was much lamented. Joshua Anderson, prompt, devout, cheerful, wise in counsel, continued to serve the church until his death, August 10, 1881. Mr. Parks still survives as the oldest member of session. In 1877, Peter Cline and Robert P. Hunter, M. D., were chosen to the eldership, being ordained and installed December 2 of that year. Five years later occurred another election, at which Thomas S. Irwin, Robert Parks and S. Harvey Anderson were chosen. They were ordained and installed January 14, 1883. The six persons last named constitute the present session.

SERVICE OF PRAISE.

The Assembly's collection of "Psalms and Hymns" was introduced into the congregation at the beginning. For a time A. Gordon "lined out," and Samuel Crosby and Samuel McGeary led the singing. While Mr. Graves was serving as a supply, "lining out" was dispensed with. December 25, 1851, it "was resolved that for the purpose of singing the praises of God more melodiously within his sanctuary, a number of pious male and female youths who understand the rudiments of music and have cultivated their voices in singing, be set apart to lead in that pleasing and delightful service." This was the origin of the choir. Messrs. A. S. Thorne and Wm. James served for a time respectively as leaders. James B. Parks was the first officially designated leader, and served until about 1876, except a short time about 1865, when Jas. H. Hawk acted as leader. From about 1876 onward for two years, J. S. Bowser was leader, since which time the place has been filled by J. H. Parks. In 1876 an organ was introduced without opposition, and in 1882, a larger one was procured, both reed instruments. The first organist was Mattie A. Crosby (Mrs. Dr. Smith). She

was succeeded for a short time each by Susan T. Bredin (Mrs. J. S. Bowser), and Anna Bole (Mrs. Edward Sober). For about nine years to 1887 the place was filled by Bernard R. Parr, and since then by Lucy Parr. Since about 1880, in the Sabbath School, James F. Millen has been leader of the choir, and Sarah Boyd (Mrs. Robert Jack), May Latimer (Mrs. Chas. Taylor), and Nettie Wilson, in turn, have been organists.

SABBATH SCHOOL.

From the organization of the church a Sabbath School has been maintained. Until about 1873 it was open during the summer only. Since then it has been open the entire year. For many years from the beginning Alex. Gordon was its faithful superintendent. Previous to 1874, S. S. Boyd and Jas. B. Parks served a year or two each. From 1874 to 1881 inclusive, Rev. D. H. Sloan filled the office. In 1882, Dr. R. P. Hunter became and still remains superintendent. The office of assistant superintendent has been filled by Marshall Irwin, James F. McKee, H. C. Pavitt, W. O. Anderson, S. H. Anderson, and others. Since 1877 John P. Klingensmith has been secretary and treasurer. In 1860, the school reported eighty members and money collected, \$25; in 1875, 130 members and \$22; in 1887, 529 members and \$184.

MISCELLANEOUS.

A Ladies' Foreign Missionary Society was organized January 7, 1874. Its yearly contributions to the cause have been \$100, and at times more. It has a membership of about 100. March 12, 1882, a Home Mission Society, composed largely of young ladies and children, was organized. The annual contributions of this society have been about \$30, and it has a membership of about 75.

Six of the sons of this church have entered the ministry, as follows: Thomas B. Anderson, John K. McKallip, Jacob J. Hawk, James Henry Hawk, John C. McCracken and Robert E. Anderson. To this list might be added the name of James B. Caruthers, whose early youth was spent here.

The first trustees of the congregation, according to a system of rotation in office, so far as appears, were J. B. Parks, William Cochran, John B. Anderson, John S. Bole, H. M. Shattuck and J. R. Parr, and their first recorded meeting was held January 1, 1851.

From the organization of the church to 1850, and again from 1857 to 1885, the year of his death, Alexander Gordon was the efficient treasurer of the congregation. During the intermediate period from 1850 to 1857, William Fitzgerald was treasurer. From April, 1885, to April, 1887, the office was filled by John P. Klingensmith, and since the last date by James F. McCracken.

From the organization of the church to the time of his death, Alexander Gordon was clerk of the session, and the records, as kept by him, are proof of his rare qualifications for that important office. Seldom are records seen exhibiting so much order and neatness. He wrote a very smooth and legible hand, retaining his skill in very large degree almost to the end of his exceptionally long life. Since his death, Dr. R. P. Hunter has been clerk of the session.

At the beginning of 1886, a congregational clerk was chosen. This office was filled by James F. McKee to May, 1888, when, having removed, B. R. Parr was chosen in his stead.

In 1885, a charter of incorporation for the church was obtained from the Court of Armstrong county. The application was signed by Joseph G. Beale, R. P. Hunter, J. H. Parks, Thomas S. Irwin, J. S. Bole and H. H. Wray. The trustees named in it are John P. Klingensmith, Robert G. Parks, S. M. Crosby, John E. Piper, A. J. Elliott and W. R. Trout. The decree of the court bears date of September 9, 1885. The charter provides that the official name of the corporation shall be "The First Presbyterian Church of Leechburg." The time for the annual meeting is the second Tuesday in January.

The church has enjoyed several seasons of quickened interest, attended by encouragingly large additions. One of these was early in 1860. At a communion held January 12th of that year, there were 24 additions on profession of faith; December 23, 1865, there were 15; February 8, 1874, there were 17.

The whole number of names on the roll of communicants is 722. The number now on the roll is 280.

The total number of persons baptized has been 503—62 adults and 441 children.

Record of the contributions of the church seems to be obtainable only for twenty-five years past. The following is a summary of contributions for this period: Home Missions, \$1,685; Foreign Missions,

\$3,262; Publication, \$396; Education, \$423; Church Erection, \$455; Ministerial Relief, \$353; Freedmen, \$373; Sustentation (13 years), \$121; Colleges (5 years), \$72; Assembly's Fund, \$296; Congregational Expenses, \$35,798; Miscellaneous, \$751. Total, \$43,942.

MAHONING.

BY REV. S. A. HUGHES.

December 8, 1860, the church of Mahoning was organized by a committee of the Presbytery of Saltsburg, previously appointed for that purpose. This committee consisted of William F. Morgan and G. W. Mechlin, ministers, and Samuel H. Porter, elder. A sermon was preached by Rev. G. W. Mechlin from John 10: 9 "I am the door; by me if any man enter in, he shall be saved and shall go in and out and find pasture." After sermon the following persons were received as members: On certificate, James Steele, Louisa Steele, Martha Jane Swartz, Louisa Patrick, Sarah E. Steele, Isabella Kurtz, Emma B. Laughlin, Maggie Laughlin, Sarah Jane Graham; on examination, Matthew McMillan, William Moses, Nancy Moses, Lucinda McMillan, Eliza Jane Ready and Margaret Cassady. James Steele was elected and ordained ruling elder. In the evening Rev. W. F. Morgan preached from the text Matt. 3: 2 "Repent ye, for the kingdom of heaven is at hand."

From the date of organization until the fall of 1867 there is no record, but the church was regularly supplied during all this time by Rev. L. M. Graves. In the fall of this year Rev. H. Magill, having received and accepted a call, was duly installed pastor. The first record bears date October 12, 1867. This pastorate continued to the spring of 1872, during which there was a regular and healthful growth of the church. Brother Magill resigned the charge of Concord and Mahoning to accept a call to the church of Apollo.

From this date to the fall of 1873 the church was supplied under the temporary moderatorsip of Rev. T. D. Ewing. In

September, 1873, a call was extended by the church to Rev. F. E. Thompson. He accepted, and immediately entered upon the work of pastor. This relation continued until December, 1875, and was marked with the same steady and healthful growth. In December, 1876, an invitation was given to Rev. Mr. Graybeil to supply the church half time for one year. It does not appear that this was fully complied with, Rev. T. D. Ewing appearing again as temporary moderator of the session during 1877-8. In March, 1879, a committee of the Presbytery, consisting of Revs. J. J. Francis and B. F. Boyle, appointed for the purpose, visited the church. Their labors were abundantly blessed, resulting in an accession of thirty-five to the church. Why is it, these weak churches may well ask, that there is not more of this blessed work done by Presbytery? At this time Rev. S. A. Hughes became stated supply, and has continued in this relation to date, December, 1887. [He ceased his labors, however, April, 1888].

At the time of organization but one, James Steele, was elected and ordained to the office of ruling elder. In April, 1870, Robert Thompson and S. M. Quigley were added to the session by election and ordination. Then again, April 4, 1874, D. R. Oliver was chosen and duly set apart to this office. And October 18, 1879, Joseph C. Steele was elected and ordained. Of these, James Steele and Joseph C. Steele have withdrawn by letter, leaving in the session at present Messrs. Thompson, Quigley and Oliver.

All the families connected with the church, with but one exception, live from two to five miles distant from the church; hence it is impossible to maintain a Sabbath School or weekly prayer meeting. The Sabbath School has been tried but without success.

The congregation has had but one church building, erected in —, at a cost of about \$1,250.00. The house is frame, 40 by 50 feet, ceiling 12 feet.

MARION.

BY REV. J. C. AMBROSE.

ORGANIZATION.

The Marion Presbyterian Church was organized June 15, 1860. A petition signed by thirty-six members from Gilgal church was presented to the Saltsburg Presbytery, asking for an organization. The Presbytery appointed a committee consisting of Revs. G. W. Mechlin and J. P. Kennedy and elder Joseph Diven to complete an organization. A meeting was held in the barn of Mr. James Richey, when a sermon was preached by Rev. J. P. Kennedy, from the text, "He that winneth souls is wise," Prov. 11: 30. After the sermon an organization was effected consisting of forty-eight members, two being received upon profession of their faith in Christ, the rest by letter. The following day four more were received, making in all a membership of fifty-two.

Following is a list of the original members: William Anthony, M. D., Jane Anthony, Maria G. Armor, Mary B. Brady, Hugh M. Canon, Mary B. Canon, Jane S. Canon, Samuel Craig, Jane Craig, James Hunter, Susan Hunter, Milton Lowman, William Midkirk, Rebecca Midkirk, Elijah Moore, James McGinity, Elizabeth McGinity, Keziah McClusky, David McClusky, Nancy McClusky, Sarah McClusky, Mary Park, Robert Park, Sr., Mary Park, W. N. Prothero, Harriet Prothero, Eliza Rochester, William G. Stewart, Andrew J. Stumpf, Mary J. Stumpf, Jane Sutor, Agnes Sutor, John Sutor, Sr., Jane Thompson, Hiram Thomas, Ann Thomas, Mary J. Thomas, James T. Van Horn,

Ellen Van Horn, Rebecca Work, Harriet Work, Sophia Work, Recca M. Work, Hezekiah Wood, Jane E. Wood, Robert Wyncoop, Margaret Wyncoop.

HOUSE OF WORSHIP.

Although this organization was not formally completed until June of 1860, yet there had been preaching in this neighborhood since 1839. Rev. John Caruthers began preaching at that time, holding his first service in the residence of Mr. John Park, on the present site of Marion. Until 1871 the congregation worshiped in private houses, barns and school houses, and at times in the M. E. church, in which they had a large financial interest.

In 1862, the lot of ground upon which the present church building stands was purchased of James Richey for \$50.00, and in 1865 a lot adjoining this, containing a quarter of an acre, was given to the congregation by Mr. McClenathen.

The present church building was begun in 1868, and completed in 1871, at a cost of \$6,000.00. It is a plain frame building with steeple. It has a lecture room, study and session room in the basement. The main audience room is 48 by 60 by 22 feet, and will seat from 350 to 400 people.

PASTORS AND SUPPLIES.

The first pastor of this church was Rev. John Caruthers. He was installed July 10, 1861, preaching one-fourth of his time here, at a salary of \$200.00 per annum. From 1868 he preached one-half of his time here, and his salary was increased to \$400.00. He served the church from this time until October, 1872, when he was released. Mr. Caruthers was born in Westmoreland county, Pa., May 5, 1807. He graduated at Washington College, 1836, and at Western Theological Seminary, 1839; licensed by Washington Presbytery, April, 1839; ordained, June, 1840, by Blairsville Presbytery. He served as pastor at Gilgal from 1840 to 1872; Perry, 1840 to 1854; Rockbridge, 1869 to 1872. The time of his service at old Gilgal marked the brightest period. He was the organizer of Mt. Pleasant, Rockbridge and Marion. During his pastorate at Marion, 146 were added to the original membership of the church, eighty-six by certificate and sixty by profession, and at the close of his ministry the membership was one hundred and thirty-two.

Father Caruthers was married twice, March 24, 1840, to Miss Sophia Huston, and January 1, 1867, to Miss Mary Kirkpatrick. After leaving Marion he never was able to preach much. He spent his last days at Washington, Pa., where, after a lingering illness, he passed away, November 27, 1880, aged seventy-three. He fought a good fight, he finished his course, and he kept the faith.

Rev. J. Logan Sample was the second pastor. He began preaching here in the spring of 1873, and was installed September 16th, of the same year. He served the church until April 28, 1880, when the pastoral relation was dissolved, since which time he has been laboring as a Home Missionary in Dakota. Under Mr. Sample's ministry the church was greatly prospered. Forty-five members were added by certificate and sixty-four on examination, making a total increase in membership of one hundred and nine. New methods of church work were organized and carried on very successfully, and the heavy debt under which the church was laboring was considerably reduced. A former historian speaking of this pastorate, says: "One error inaugurated during this pastorate still leaves its mark upon the congregation. A system of giving anything or nothing was proposed by the pastor and accepted by the people, the effect of which was to cultivate the habit of "withholding more than is meet, which some have not overcome as yet." The above arrangement held as to the pastor's salary only.

The third pastor, Rev. A. H. Jolly, was called June 8, 1880, being then a licentiate of Clarion Presbytery. He was ordained and installed, August 5th, of the same year. Mr. Jolly served the church until July 26, 1885, when the pastoral relation was dissolved. His work here was greatly blest. The debt on the church was cancelled, and the church building was remodeled at a cost of eight hundred and fifty dollars. About one hundred were received into the church during this pastorate.

After Mr. Jolly left, Mr. John C. Mechlin, an undergraduate of the Western Seminary and a licentiate of Kittanning Presbytery, served the church as supply for one year, from May, 1886, until May, 1887.

The fourth and present pastor is Rev. John C. Ambrose. He was a licentiate of Kittanning Presbytery; was ordained, June 28, 1887; received the call from the church, October 11, 1887, and was installed, November 9, following, Rev. D. Hull, D. D., presiding,

Rev. A. T. Bell charging the pastor, and Rev. N. B. Kelly the people.

RULING ELDERS.

The elders elected when the church was organized were Robert Park, who was an elder at Gilgal, J. T. Van Horn, William Prothero and William Anthony, M. D. Mr. Park was excused from the active duties of office in 1885, on account of infirmity and age. He was a faithful and active worker, and is honored and respected by all who know him. Mr. Van Horn is yet living, and an active member of the session. Dr. Anthony was dismissed in April, 1865, and now lives in Linn county, Kansas. Mr. Prothero is at present an elder in the Presbyterian Church at Dubois. About 1865, Mr. James C. McGinity was ordained and installed. He continued in office an humble, faithful and exemplary man until March 21, 1882, when he was called away by death. In September, 1867, Mr. James S. Martin, who had formerly been an elder at East Union, was elected, and continues to be an active member of the session. G. J. McHenry, M. D., William T. McCall and Robert Thompson were elected, January, 1872. Mr. Thompson served until February 17, 1882, when God called him to his reward. He is said to have been full of the Holy Ghost, firm, faithful, pure. He had been an elder at Gilgal before elected here, and was respected by all. Mr. McCall served until October 28, 1886, when God called him also to go up higher. Dr. McHenry is at present an active member in the session. Mr. Adam Campbell and Mr. Samuel M. Work were elected, September 11, 1882, and ordained October 8th of the same year. Mr. Work was dismissed to Indiana Presbyterian Church, April 3, 1886. Mr. Campbell is at present an active member. The present session consists of Robert Park, J. T. Van Horn, James S. Martin, George J. McHenry, M. D., and Adam Campbell.

The following is a list of the Sunday School superintendents in the order in which they served: J. T. Van Horn, J. C. McGinity, J. S. Martin, C. P. McGara, G. J. McHenry, Rev. J. L. Sample, G. J. McHenry, J. M. Lytle, G. J. McHenry.

MECHANICSBURG.

BY ELDER JAMES M^YMULLEN, M. D.

This church is located in the village whose name it bears, and was the first organization in the place. It was organized by the Presbytery of Blairsville, May 12, 1851, the committee being Rev. Samuel Swan, Rev. John H. Kirkpatrick and elder Wm. G. Stewart, M. D.

The original members were twenty-one in number, as follows, viz: George Robertson, Margaret Robertson, Mary McDonald, James Dick, Mary Dick, Elizabeth Stewart, Nancy Wilkins, Eleanor Wilkins, Sr., Eleanor Wilkins, Jr., Robert Ray, Abraham Flickinger, Susannah Flickinger, James McMullen, Margaret McMullen, James G. Stewart, Rebecca Stewart, James Stewart, Margaret Stewart, Susan Robertson, Andrew J. Wilkins, Mary Wilkins.

The first house of worship was erected by the Presbyterians and Associate Reformed Presbyterians, aided by members of other churches, in 1851, and was jointly occupied by them. It was a frame structure and cost about \$950. This partnership lasted till 1881, when the Presbyterian congregation sold their interest to the United Presbyterian congregation. In that year the present house of worship was erected at a cost of about \$1,900. It is a frame structure, thirty-two by forty-eight feet, and will seat about 200 persons.

In one respect the history of this church is peculiar. During the thirty-seven years of its existence it has never had an installed pastor. It has, however, had a pretty regular succession of stated

supplies, and has enjoyed the services of many able and faithful ministers. The first of these was Rev. Samuel Swan, who preached here as early as 1849, and continued until 1855. The others have been as follows: Rev. John Rice, from 1856 to 1864; Rev. A. S. Foster, 1866-67; Rev. J. Logan Sample, 1867-68; Rev. B. Shields Sloan, 1872-74; Rev. D. L. Dickey, 1875-76; Rev. J. S. Axtell, 1876-78; Rev. T. R. Ewing, 1879-80; Rev. F. Orr, 1886. During intervals between the terms of service above indicated, occasional supplies were sent by Presbytery.

At the time of the organization Abraham Flickinger, James G. Stewart and James McMullen were chosen as elders. Mr. Stewart continued in service until 1863 and Mr. Flickinger and George W. Robertson were added to the session. In 1860, Wm. M. Findley and Wm. P. Gregg were inducted into office, both of whom served until 1864. In 1883, Nicholas Paige and Wm. G. Hovis were chosen. The persons named above and not mentioned as having ceased to serve constitute the present session of which James McMullen is clerk.

The following persons have served for longer or shorter periods as superintendent of the Sabbath School, viz: James McMullen, Wm. P. Gregg, John A. McFeatters, John C. McCracken, Geo. W. Robertson.

The membership of the church as reported for 1887, was fifty-seven.

MIDDLE CREEK.

BY REV. S. A. HUGHES.

This church was organized October 9, 1843, by the Presbytery of Clarion. At a meeting held in Brookville in the month of September, 1843, a petition was presented asking for the organization of a Presbyterian church in the portion of Armstrong county east of the Allegheny river, and between the creeks of Redbank and Mahoning. This was the result of the labors of David S. McComb, a licentiate of Clarion Presbytery, who had, frequently and for some considerable time, preached in the neighborhood in schools and private houses and barns, as an humble, faithful missionary in the Master's work. In April, 1844, the church extended a call to him which in August he declined. In answer to this petition a committee was appointed consisting of Revs. E. D. Barrett and David McKay and elder A. N. McCain. This committee met in Salem church the above date and completed the organization. Elizabeth Shields, Thos. Gray and Elizabeth Gray were received by letter. Joseph Sowash, Jane A. Sowash, Henry Heasley, Mary A. Heasley, John Beham, Annie Beham and Charity Bain, were received on examination. Thos. Gray, John Beham and Henry Heasley were elected and ordained ruling elders.

PASTORS AND SUPPLIES.

From its organization to 1846 the church was supplied by Rev. E. D. Barrett; during the year 1847 by Rev. D. McKay; in 1848-9, by Rev. John Core; again in 1850 by Rev. D. McKay; October, 1850, to December, 1852, by Rev. Laverty Grier; 1853

to 1856, by Rev. Jas. Montgomery and Rev. Wm. McMichael, and from October 19, 1856 to August 11, 1857, by Rev. N. M. Crane. From September 28, 1858, to October 19, 1860, the church was served by Rev. W. P. Moore, of Rimersburg, as stated supply. Rev. John H. Sherrard having accepted a call was installed, September 24, 1861, and continued pastor up to February 19, 1867, when the relation was dissolved. Then a call was made for the pastoral labors of Rev. J. A. E. Simpson and being accepted by him, he was duly installed, July 3, 1867. He continued pastor to April 27, 1870. To this time the church was in the Presbytery of Clarion, but at the reconstruction of boundaries in 1870 it fell to the Presbytery of Kittanning. The pulpit was supplied regularly from April, 1870, to December, 1874, by Rev. A. Virtue. From this date to February, 1879, supplies were appointed by the Presbytery of Kittanning. In February of this year the congregation was visited by a committee, Revs. T. D. Ewing and P. Baker, appointed for that purpose, which resulted in a gracious revival. In February, 1879, Rev. S. A. Hughes became stated supply and continued as such to April, 1888. This, as nearly as can be gathered, is the record of pastors and supplies in Middle Creek.

REVIVALS.

In February, 1868, under the labors of Rev. J. A. E. Simpson, a season of refreshing was enjoyed by the church and twelve were received to its communion on profession of their faith in Christ. Again, in February, 1879, a still more abundant refreshing was granted this people. It came as a result of the visit of the committee appointed by Presbytery for this purpose, when thirty-six were gathered into the fold and the names of Bros. Ewing and Baker enshrined in the hearts of the people. Why is not more of this work done by Presbytery for her weak and struggling churches compelled by their poverty to live principally on supplies? Then again in January, 1885, there was a time of revival and twenty, principally young men, were added to their number.

THE SESSION.

At the time of organization Thos. Gray, Henry Heasley and John Beham constituted the session of the church. The first addition was made November 17, 1861, when John Craig, John B.

Craig and John Truby were elected, and November 24, 1861, ordained to this office. Again, August 19, 1874, the congregation by its ballot called John Helm and T. W. Marshall to serve them as elders and they were ordained, September 13, 1874. The next added to the session were Samuel Hines and Louis Stroup, elected April 8, and ordained April 10, 1820. Then, November 28, 1880, G. W. Craig and D. C. Collingwood were elected and, December 26, 1880, duly set apart to this office. The last addition was made January 10, 1885, in the choice of G. A. Balsiger, who was ordained January 18, 1885. Of these, three served the church until the Master called them to the church triumphant, Thos. Gray, John B. Craig and D. C. Collingwood. Four withdrew by letter to serve the church elsewhere, Henry Heasley, John Beham, John Truby and T. W. Marshall.

CHURCH BUILDING.

The house of worship now occupied is the only one built by the congregation. It was erected in 1864 at a cost of \$1,250 and is forty by fifty feet, twelve foot ceiling. Rev. J. H. Sherrard in a notice of the church wrote: "This congregation did not enter their own house of worship until the early part of the year 1864;" and Rev. J. S. Elder writes: "I think their first house of worship must have been a union one. I remember preaching in the old one which stood for some time after they entered the new one in 1864. The first time I preached in Middle Creek the men were all in their shirt sleeves, and the pews were simply slabs with feet but no backs."

SABBATH SCHOOL.

The Sabbath School has been from the time of its organization conducted as a union school. Hence the congregation has not kept any record of its officers and teachers.

MIDWAY.

BY REV. J. C. M'CRACKEN.

A committee appointed by Kittanning Presbytery, consisting of Revs. A. S. Thompson and B. F. Boyle, and elder A. H. McKee, met at the Brown school-house, in Sugar Creek township, Armstrong county, Pa., September 4, 1875, and organized this church, giving it the name of Midway, because situated between and about equidistant from Union and Brady's Bend churches. To this committee were presented twenty-six certificates from Union and sixteen from Brady's Bend, four uniting on profession, making in all forty-six members at the organization. Messrs. Christopher Foster, John Adams and Daniel L. Rankin were elected elders, and Messrs. Adams and Rankin were then ordained, Mr. Foster having formerly served as an elder in Brady's Bend church, and all were installed. On the following Sabbath, Midway church had its first communion, in which Rev. A. S. Thompson officiated.

June 19, 1876, Rev. W. J. Wilson, who had just completed his course at the Western Theological Seminary, having been ordained at Union, June 14, 1876, was installed pastor of Midway in connection with Union, one-half time in each place. In the installation service, Rev. S. A. Hughes preached the sermon, Rev. T. D. Ewing delivered the charge to the people and Rev. Perrin Baker the charge to the pastor. The pastoral relationship thus constituted was dissolved by Presbytery at the pastor's request, October 8, 1879.

In January, 1879, Thos. V. McKee was added to the session. From this time the church was dependent on supplies until January

14, 1881, when Rev. H. Magill, having preached as stated supply for about fifteen months, became pastor. During his pastorate, which continued until October, 1884, the church was greatly blessed, the membership increased from about forty to 114, a new frame church, costing \$2,500, was built and dedicated November, 1880, free of debt. Dedicatory services were conducted by Revs. D. Hall, D. D., B. F. Boyle and A. S. Thompson.

At this time the church was left with but one elder, Messrs. Rankin, Foster and McKee, having moved out of the bounds of the congregation. February 6, 1881, an announcement of a congregational meeting was made to be held March 4, 1881, for the purpose of electing elders and trustees. At that election, Hugh Moore, A. B. McElroy and C. L. Templeton were chosen elders, and on the twentieth day of the same month they were ordained and installed. Up to this time there has been but one change in the board of trustees since the dedication of the church, the same men serving from year to year.

During the time Rev. H. Magill served this church, seventy-five were added to the membership, but during the same time it lost ten by death, fifty-five by removals, and three were suspended, making a total loss of sixty-eight. From October, 1884, to April, 1885, the church received occasional supplies by Presbyterian appointment. From April to November, 1885, it was statedly supplied, with the permission of Presbytery, by Rev. J. C. Shearer. From November, 1885, to April, 1887, the church was regularly supplied by Mr. Swan and others from the Western Theological Seminary, and from April, 1887, to April, 1888, by Rev. S. A. Hughes. Further notice of the ministers above named may be found in connection with Union.

MOUNT PLEASANT.



FROM NOTES BY A. J. T. CRAWFORD, ESQ., AND REV. A. T. BELL.



During the summer of 1839, Mr. John Nott, a licentiate, preached occasionally in the barn of John Gourley in North Mahoning township, Indiana county, about two miles from where the church now stands. The Presbyterians of this neighborhood, most of whom were members of Gilgal church, about eight miles southward, with a few of Perry church, the same distance northward, were thus brought together, and made to feel that they were one and should have greater convenience in public worship than was afforded by existing organizations of the Presbyterian order.

Not feeling able as yet to support a new organization, an arrangement was made with the churches of Gilgal and Perry, then the pastoral charge of Rev. John Caruthers, that they would each grant their pastor time to preach two sermons annually. They thus met for public worship four times a year in a log school house that stood near the place where the church was afterwards built. This arrangement continued for fourteen years.

The church of Mount Pleasant, located at Covode, formerly called Kellysville, Indiana county, Pa., was organized September 8, 1854, by a committee of the Presbytery of Blairsville, consisting of Rev. A. McElwain, Rev. C. Forbes and Rev. John Caruthers. The original members were thirty in number, twenty-eight being received on certificate from the church of Gilgal and two from Perry.

About the time of the organization a parcel of ground was purchased, and on it was erected, in 1855, a frame building, in size 45

by 60 feet, which is still occupied by the congregation, and is a fairly commodious and comfortable place of worship. The congregation has also a neat and comfortable parsonage, with five acres of ground attached, and also ground upon which was erected in 1862-3 an academy building, all of which property is held under the provisions of a charter.

At the time when the erection of a church building was undertaken, the "dry summer" had just ended, causing a time of financial depression, so that with great difficulty the church was completed. The members were mostly farmers, crops had failed, and prospects were gloomy. At one time the workmen demanded "flour" or "money," and as neither could be procured, it seemed that the work must stop. Just then some timely aid was received from a friendly church in the East, and this was followed by help from some of the churches of the Presbytery. Thus the people were encouraged, and the work completed. The new church was dedicated, September 9, 1855, Rev. A. McElwain, who was present, assisting in a communion service, preaching the dedicatory sermon from the text, "And his rest shall be glorious." At this time nine were added to the church, the total membership being then forty-six.

At the time of its organization, Rev. John Caruthers, pastor of Gilgal, the mother church, took charge of the daughter also, and became pastor of Mount Pleasant, for one-fourth time, continuing faithfully to serve the congregation until he was released, October 16, 1867. It has been said of him that "his labors were abundant; he was instant in season, out of season." A fuller notice of his life and work will be found in connection with the churches of Gilgal and Marion.

For a time after the release of Father Caruthers the church had only occasional supplies. At length another pastor was secured in the person of Rev. Carl Moore. On the 13th of April, 1869, at which time he was received by the Presbytery from the Presbytery of Cincinnati, he accepted calls from this church and from Plumville and Smicksburg, giving to Mount Pleasant one-half of his labors in the gospel, and to each of the other two one-fourth. From this church he was released, October 2, 1872, but continued to serve the other two for about a year afterward. As a pastor he was earnest and untiring.

For several years after this the church appears on the minutes of the General Assembly as vacant. During this time Rev. J. L. Sample and Rev. A. T. Bell held communion services, and other occasional supplies were held. During the summer of 1874, for six months, the church was supplied with preaching by Mr. J. McGaughey. Mr. A. T. Irwin, a licentiate, at the time, of Kittinganng Presbytery, supplied the church in connection with Rockbridge for six months, during the summer of 1876. June 27, 1877, this church, Gilgal and Rockbridge presented to the Presbytery calls for the services of Mr. W. F. Gibson, a licentiate of the Presbytery of Allegheny, each asking for one-third of his time. These calls he accepted, and on the following day, June 28th, was ordained. He was installed in the charge, July 7, 1887, Rev. G. W. Mechlin, D. D., preaching the sermon, Rev. J. L. Sample delivering the charge to the pastor, and Rev. A. T. Bell presiding and delivering the charge to the people. Under Mr. Gibson's labors the churches were greatly strengthened and encouraged. But deeming the work upon this wide field beyond his strength, and having a call from the church of Cherry Tree, Mr. Gibson, on the 22d day of June, 1881, asked the Presbytery to release him from his charge. To this request the churches made such objection that at its meeting in October following, the Presbytery decided not to effect his release. But the request being renewed upon the same grounds as formerly, and the churches expressing reluctant assent, after each church had presented a call for one-half of Mr. Gibson's time, and he had declined to decide between them, the Presbytery released him from his charge, April 22, 1882, and, January 2d, following, dismissed him to the Presbytery of Bloomington, where he had charge of the church at Heyworth, Ill.

A vacancy of a year ensued, when, April 24, 1883, a call was presented from the charge, each church asking third time for the service of Mr. A. S. Elliott, a licentiate of the Presbytery of Clarion. Having accepted these calls he was ordained at Mechanicsburg, June 26, 1883, and installed in the charge at Rockbridge, July 31st following, Rev. J. Spencer presiding and preaching the sermon, Rev. A. T. Bell giving the charge to the pastor, and Rev. James Caldwell that to the people. But this relation was of short duration, for on the 23d of April, 1884, he asked of the Presbytery to be released from his charge, and the congregations expressing

acquiescence, the request was granted, and Mr. Elliott was dismissed to the Presbytery of Central Dakota. During the following summer the churches were supplied by Revs. J. Spencer, B. S. Sloan and A. H. Jolly.

During the fall of 1884, Rev. W. F. Gibson being released from his charge in Illinois, returned to this region, and at the request of these churches he began to labor among them. Calls were presented for him to the Presbytery at the December meeting, each church asking third time. At the spring meeting the Rockbridge call was changed to half time, and the others were modified accordingly. These calls Mr. Gibson accepted, and he was installed for the second time in the charge at Mount Pleasant, May 12, 1885. In the services Rev. A. H. Jolly presided and preached, Rev. L. Mechlin gave the charge to the pastor, and Rev. A. T. Bell to the people. The old love being thus renewed, the churches of this charge indulged the hope that they had secured a pastor for a long time to come. In this hope, however, they were destined to be disappointed. Mr. Gibson having received a call to the church at Clyde, Kansas, again asked release, which Presbytery reluctantly granted, October 12, 1886. Since this date the churches have been vacant, having only occasional supplies, chiefly from Revs. G. W. Mechlin, D. D., L. Mechlin, B. S. Sloan, J. C. Ambrose and Messrs. J. C. Mechlin and L. E. Keith.

At the time of the organization of the church four ruling elders were ordained, viz: William Black, John Gourley, J. L. McComb and William G. Lewis. Mr. Black died February 2, 1874, and Mr. McComb was dismissed to Heyworth, Ill., in 1866. The following additions have been made to the session, viz: A. J. T. Crawford, who was installed September 3, 1859; John North and James H. McAlister, ordained and installed August 2, 1868; James Wachob, Thompson McConaughy, J. L. McAlister and J. Milton Shields, ordained and installed December 17, 1875. Of these, J. H. McAlister died October 21, 1874; John North was dismissed to the C. P. church, Punxsutawney, November 22, 1875, and J. Milton Shields, M. D., was dismissed to Santa Fe, N. M., February 18, 1878. The present session consists of Messrs. Gourley, Lewis, Wachob, McConaughy, J. L. McAlister and Crawford, of whom the last named is clerk.

Sabbath School has been maintained in the church from the

time of organization onward, being kept open the entire year. In the superintendency of the school there have been very few changes. The present superintendent is J. L. McAlister.

The membership of this church has never been very large. The number reported for 1887 was 66.

PARKER CITY.

BY REV. J. W. MILLER.

ORGANIZATION.

The church of Parker City was organized not later than the year 1819. The exact date of its organization cannot be obtained. Even the minutes of the Presbytery of Erie, within whose bounds the church of Ebenezer (now Parker City) was at that time, contain no record of that event. But this omission is not surprising. Dr. S. J. M. Eaton, Stated Clerk of Erie Presbytery, says in a letter to the writer: "For the first forty years of the history of Erie Presbytery there is not recorded the organization of a single church. The churches were enrolled from time to time, as was the church of Ebenezer." It seems that in those early days churches were organized by ministers or missionaries on their own responsibility. They assisted in the election of elders, and afterward, at their request, Presbytery recognized and enrolled those churches.

Accordingly, the first mention of the church of Ebenezer in the minutes of Presbytery is the following record bearing date of September 28, 1820: "On petition of the inhabitants of Lawrenceburg, the congregation of Ebenezer was recognized as under the care of Presbytery." This is the only reference to Ebenezer in those minutes. The next year the Presbytery of Allegheny was formed and the church passed into that body.

No account of the organization of Ebenezer church can be given. Even tradition has not preserved any of the circumstances attending that event. There are no records giving the names of

the original members, but the following persons with their families are said to have been among the number: George, James, Huey and Gideon Gibson, William and James Redick, Robert and John Allen, Judge John Parker, Thomas, James, John and Samuel Kelly, William Turner, James Knox, William Graham, Daniel Lavier, William Hutcheson, ——— Beatty, Thomas Martin, Ebenezer and Samuel Crawford, David White, Andrew Campbell and Robert Story.

Before the organization of Ebenezer, the Presbyterian families living in this vicinity attended either Bear Creek or Scrubgrass. Rev. Robert Johnston, pastor of these churches from 1803 to 1811, frequently held services here in the school-house or in the dwellings of some of his people. His successor, Rev. Cyrus Riggs, pastor of Scrubgrass and West Unity (now Harrisville), from 1814 to 1834, preached in Lawrenceburg about once a month until Rev. Alexander Cook became pastor of Ebenezer church.

CHURCH PROPERTY.

1. The plot of ground on which the church stands, including the parsonage and cemetery. This lot is situated on the corner of Jackson avenue and Hickory alley, and has a frontage of $176\frac{1}{2}$ feet, and depth of $412\frac{1}{2}$ feet. It was given to the congregation by Judge John Parker.

2. A lot on the corner of River avenue and Fourth street, with frontage on River avenue of twenty-four feet and depth of forty feet. This lot was obtained by devise of Mr. Fullerton Parker, who died December 26, 1883.

HOUSES OF WORSHIP.

For the first two or three years the congregation worshiped in a grove near where the present church stands. A "tent" had been erected, consisting simply of a covered platform for the minister. This "tent" stood near the foot of the slope opposite the residence of Mr. Andrew Shidemantle on Ludlow avenue. It faced the hill-side and the congregation gathered on the rising ground in front, the people sitting either on logs or on the ground.

In the summer of 1822 the first house of worship was built. It stood directly back of the present building, about one hundred feet distant. It was a brick structure, fifty feet wide and sixty feet

long, one story high, steep roof, arched ceiling, high pulpit, occupying a recess at one end of the building and reached by five or six steps. The house was not plastered for some fifteen or twenty years after its erection, and, in the interval, many a sparrow found there a house, and many a swallow a nest for herself, where she might lay her young. In later years the building was used also for school purposes. While Rev. J. V. Miller was serving the church as stated supply, on ascending to the pulpit one Sabbath morning, he found on the seat a pair of old boots and a worn-out plow-point, carried there, no doubt, by some of the mischievous boys of the neighborhood.

In the year 1867, the old brick church was removed and the present frame structure erected. The original dimensions, changed afterwards by repairs and additions, were: length, fifty-five feet; width, forty feet; cost, \$3,200; contractor, Hamilton Redick; building committee, James Parker, Robert Jamison and John C. Martin. In 1883, the first repairs were made. A belfry was added to the building—dimensions, twelve by twelve feet, and fifty-five feet in height—and some other changes made; cost, \$1,400. In 1876, the interior of the church was remodeled at a cost of \$3,500. Again in 1885, some repairs were made, costing \$350.

PASTORS AND STATED SUPPLIES.

From the minutes of the Presbytery of Allegheny we gather the following facts: No congregational records of earlier date than 1839 have been found. The first meeting of the Presbytery of Allegheny was held April 3, 1821. Rev. Alexander Cook was received from the Presbytery of Ohio. Calls from the churches of Ebenezer and Bear Creek for him were put into his hands at this meeting, and his installation was appointed to take place at Bear Creek, June 26, 1821, Rev. Robert McGarrah preaching and Rev. Abram Boyd delivering the charge (charges). Mr. Cook was the first pastor of Ebenezer church. From the pastoral charge he was released, June 26, 1827.

April, 1833, Bear Creek, Ebenezer and Unity churches asked Presbytery to appoint Rev. Joseph Johnson as their stated supply for three months. This request was granted. At the next meeting of Presbytery, June 25, 1833, the same three churches asked to

have Mr. Johnson as stated supply till the next meeting, but Presbytery resolved that it would not be expedient to grant this request.

April 3, 1838, Ebenezer congregation applied for one-fourth of the labors of John R. Agnew, as stated supply for one year. The request was granted. The minutes of Presbytery do not again mention Ebenezer until 1845. The church seems to have been without pastor or stated supply during that interval.

October 21, 1845, Rev. Louis L. Conrad was appointed stated supply at Brady's Bend one-half time for one year, and one-fourth time each at Scrubgrass and Ebenezer, till spring meeting of Presbytery.

September 8, 1846, Presbytery granted Ebenezer permission to make arrangements for preaching with Mr. John K. Cornyn, a licentiate.

June 22, 1847, "The congregation of Lawrenceburg" (Ebenezer) asked that Rev. Ebenezer Henry be appointed stated supply until the next meeting of Presbytery.

November 10, 1847, a call was presented in Presbytery from Ebenezer church for one-third the labors of Mr. Henry. He was ordained at Scrubgrass at that meeting and installed over Scrubgrass and Ebenezer churches. Rev. Newton Bracken preached, Rev. John Munson made the ordaining prayer, Rev. Robert B. Walker charged the pastor, and Rev. John Coulter, the people.

November 5, 1856, Rev. Ebenezer Henry was released from this pastoral charge at his request, and with the consent of the churches, on account of his impaired health.

June 23, 1857, Rev. John V. Miller was appointed stated supply at Ebenezer, one-third of his time, for one year.

April 10, 1860, calls from Ebenezer and Clintonville, each for one-half time, were presented to Rev. James Coulter. The call from Clintonville was placed in his hands, and the Stated Clerk was directed to ascertain from the late pastor of Ebenezer what amount was due him from this church.

June 19, 1860, the call of Ebenezer church for one-half Rev. James Coulter's time, was placed in his hands and accepted by him, and at the same time the call from the church of Clintonville was accepted. Arrangements were made for his installation over Ebenezer, October 17, 1860, Rev. Ephriam Ogden to preach, Rev. J. R. Coulter to charge the pastor, and Rev. R. B. Walker, the people.

April 25, 1865, permission was granted the church of Ebenezer to change its call for Rev. James Coulter from one-half his time to one-third, and at the same time he accepted calls from the churches of Sunbury and Pleasant Valley, each for one-third of his time.

October 5, 1869, Rev. James Coulter was released at his own request, and with the consent of the congregation.

The following year the church of Ebenezer passed into Kittanning Presbytery. November 15, 1870, Rev. Samuel A. Hughes accepted a call from Ebenezer. This pastoral relation was dissolved November 1, 1877.

Since that date the following ministers have served this church as pastors:

	Installed.		Dismissed.
John N. MacGonigle.....	June 3, 1878.....	August 5, 1880.	
Houston W. Lowry.....	July 12, 1881.....	June 9, 1885.	
Clark B. Gillette.....	October 27, 1885.....	October 27, 1886.	
J. Walker Miller.....	December 20, 1887.....	—————	

RULING ELDERS.

William Redick, 1819-1863; Gideon Gibson, 1819-1842; James Turner, 1819-1833; Robert Allen, 1842-—?; David Hutcheson, 1842-—?; John Allen, 1849-1865; John C. Gibson, 1849-1859; John L. Gibson, 1850-1879; William Thompson, 1860-1870; *John M. Turner, 1860-—; John Martin, 1860-—?; William H. Redick, 1865-1877; Robert Jamison, 1865-—?; *H. H. Say, 1865-—; James A. Morgan, 1865-1871; *Joseph Eggert, 1871-—; Thomas Shaw, 1871-1874; J. T. Cooper, 1871-1883; S. E. Critchlow, 1871-1872; *S. H. Manifold, 1873-—; *W. G. Moore, 1873-—; Thomas H. Evans, 1874-1879; R. T. Mahaffy, 1874-1884; *James G. Anderson, 1879-—; *John C. Redick, 1879-—.

The rotary system of eldership was adopted by the congregation, April, 1874.

MISCELLANEOUS.

1. *Membership.* In 1831, this church reported to Presbytery a membership of sixty-eight. In 1847, the beginning of Rev. Ebenezer Henry's pastorate, there were seventy-one members. During that pastorate (1847-56), fifty-three were added to the

*These are still in office.

church. While Rev. John V. Miller was administering to the church (1852-58), forty-one were added. While Rev. James Coulter was pastor (1860-69), ninety-two were received. When Rev. Samuel A. Hughes became pastor, in 1870, the membership was 100. During his ministry here, 377 members were received, 206 on examination, and 171 by certificate. At the close of that pastorate in 1877 the membership was 265. During Rev. John N. MacGonigle's ministry here (1878-80), seventy were added; and during Rev. H. W. Lowry's (1881-85), seventy-four. At the close of the last pastorate, the membership was 176. While Rev. Clark B. Gillette was pastor (1885-86), twenty-two were received, and at the close of his pastorate the number of members was 190. It is now about 185.

2. *Revivals.* This congregation has enjoyed many seasons of spiritual refreshing. During one of these, in the winter of 1858, while Rev. J. V. Miller was serving the church, about thirty were received; there was another in 1876, when 106 were added to the church. Again, in the winter of 1882, while Rev. H. W. Lowry was pastor, there followed another outpouring of the Spirit. The church was revived and thirty-one were received into membership.

BIOGRAPHICAL NOTICE OF PASTORS AND STATED SUPPLIES.

1. *Rev. Alexander Cook, pastor, 1821-1827.* Alexander Cook was the son of Thomas and Isabella (Ogilvie) Cook; born at St. Monance, Fifeshire, near Glasgow, Scotland, February 4, 1760; learned the trade of silversmith; emigrated to America in 1783; lived for a time in Maryland; in 1797 was living in Canonsburg, Pa., and working at his trade; at the same time, though nearly forty years of age, he was studying at the Academy, with a view to entering the ministry; afterwards studied theology with Dr. McMillan; January 1, 1802, was taken under care of the Presbytery of Ohio, as a suitable person to be sent as a missionary to the Indians; was licensed for that purpose, April 23, 1802; licensed as a minister of the gospel, September 30, 1802; ordained by the Presbytery of Erie, June 22, 1803, and installed pastor of the churches of Slippery Rock and New Castle; dismissed June 14, 1809; labored for six months in South Carolina and Georgia; stated supply at Poland, Ohio, 1812-1814; installed pastor of the church of Bethany, January 3, 1815; dismissed April

1, 1820; pastor of the churches of Ebenezer and Bear Creek, June 16, 1821-1827; supplied for one year the churches of Annapolis and Bloomfield, in Jefferson Co., Ohio.

"In the winter of 1828, he left his home to organize a church in a Scotch settlement, in Columbiana Co., Ohio. Reaching his destination on Saturday, he conversed to a late hour of the night with the family whose hospitality he was enjoying, and retired to rest. Not appearing at the usual time of rising in the morning, examination was made, when he was found dead in his bed. His death occurred at the house of Mr. Johnston, on Yellow creek, November 30, 1828, in the sixty-ninth year of his age." Married January 2, 1787, to Miss Alizannah Adams, of Abingdon, Md. They had ten children, only three of whom reached maturity. Mrs. Cook died at Slippery Rock, Beaver Co., Pa., June 6, 1805. He was afterwards married to Miss Clark, of Beaver Co., Pa. "In person Mr. Cook was rather below the medium height, compactly built, dark complexion, dark brown eyes, with a sedate expression of countenance, generally, yet with a vein of mirth, cropping out in times of relaxation."

2. *Rev. John R. Agnew, stated supply, 1838-1839.* John R. Agnew was born in McConnellsburg, Pa., June 8, 1810; graduated at Dickinson College, Pa., 1829; studied theology at Union Theological Seminary, Va.; ordained by the Presbytery of Allegheny, April 3, 1838; missionary to the Choctaw Indians, 1834-36; pastor of the churches of Scrubgrass and West Unity (now Harrisville), Presbytery of Allegheny, April 3, 1838, to October 21, 1845; stated supply of the church of Ebenezer (now Parker City), same Presbytery, 1838-39; agent for Lafayette College, 1846; stated supply of Welsh Run church, 1850-51: stated supply of Pine Creek church, 1853; missionary at Mt. Carmel, 1853-54; stated supply of Chestnut Grove, Md., 1854-55; professor in Steubenville Female Seminary, 1855-59; stated supply of Centre and Richmond, 1857-58; agent for Lincoln University, 1865-67; teacher and stated supply, Columbia, Tenn., 1867-69; Chaplain, Missouri State Penitentiary, 1869-71; agent for American Bible Society, Jefferson City, Mo., 1871; died February 3, 1888, in the 78th year of his age. At the time of his death he was a member of the Presbytery of Carlisle, Pa. The following is from notice in *Presbyterian Banner*:

"Mr. Agnew was pre-eminently a godly man. He was full of faith and of the Holy Ghost. His conscience was sensitive to a degree almost painful. The Bible was his great subject of study and thought. Prayer often with fasting was not unfrequently long continued. His preaching was Scriptural and instructive, and marked by intense earnestness. Few men of the generation to which he belonged lived in closer fellowship with God. In worldly affairs he was a child, and his artless simplicity was often taken advantage of to his pecuniary loss. During the latter part of his life difficulty in hearing was a great calamity, as he enjoyed social intercourse and fairly fed upon the preaching of the gospel and all other religious services. He was known to many, all of whom held him in the highest esteem."

3. *Rev. Louis L. Conrad, stated supply, 1845-1846.* Louis L. Conrad was born in Prussia, June 24, 1817; graduated at Hampden Sidney College, Va.; Western Theological Seminary, 1843-46; licensed 1845, by the Presbytery of Allegheny; ordained 1846 by same Presbytery; October 21, 1845, appointed by Presbytery of Allegheny stated supply at Brady's Bend one-half time for one year, and one-fourth time each at Scrubgrass and Ebenezer till Spring meeting of Presbytery; pastor of Murraysville and Cross Roads, 1850-52; Manchester, 1852-67; married Miss Mary Lowther; died, Manchester, Pa., November 11, 1867.

4. *Rev. Ebenezer Henry, stated supply, June 22, 1847-November 10, 1847; pastor, November 10, 1847-November 5, 1856.* Ebenezer Henry was born in Harrison Co., Ohio, March 4, 1816; graduated, Franklin College, Ohio, 1841; Western Theological Seminary, 1842-1845; licensed by the Presbytery of St. Clairsville, Ohio, August 27, 1845; ordained by Presbytery of Allegheny, March 10, 1847; stated supply of Bethlehem and Still Fork, Ohio, 1846-47; pastor of Scrubgrass and Ebenezer, Pa., 1847-56; stated supply of Hopewell and Versailles, Ind., 1859-62; infirm, Butler Co., Ohio, 1859-81; married, September 12, 1848, Miss S. A. Salisbury; died, Butler Co., Ohio, June 20, 1881.

5. *Rev. James Coulter, pastor, 1860-1869.* James Coulter was born in Mercer Co., Pa., 1807; graduated at Jefferson College, 1839; Western Theological Seminary, 1839-1842; licensed by Presbytery of Allegheny, April, 1842; ordained by Presbytery of Erie, September 14, 1842; pastor of Concord and Deerfield, Pa., 1842-46; Sugar Creek, 1848-52; Harmonsburg and Evansburg, 1852-57; Clintonville and Ebenezer, 1860-1869; stated supply, Waterloo,

Mt. Pleasant; Allegheny church, —1879; died near Sunbury, Butler Co., Pa., September 23, 1880.

6. *Rev. Samuel Adams Hughes, pastor, 1870-1877.* Samuel Adams Hughes was the son of William and Nancy (Sloan) Hughes; born at Freeport, Pa., March 4, 1835; graduated at Jefferson College, 1858; Western Theological Seminary, 1858-61; licensed, April, 1860, by the Presbytery of Allegheny; ordained, December 16, 1861, by the Presbytery of Columbus; pastor of Grove City, O., 1861-62; entered the army as first lieutenant; pastor, Leesburg and Richhill, Pa., 1864-65; pastor of Centre, Pa., 1865-70; pastor at Parker City, Pa., 1870-77; stated supply of Middle Creek and Mahoning, 1879-1888; married, May 5, 1863, Miss Seffie W. Breck.

7. *Rev. John Nowry MacGonigle, pastor, 1878-1880.* John Nowry MacGonigle was born in Pittsburgh, Pa., October 29, 1851; graduated at Western University of Pennsylvania, 1871; Western Theological Seminary, 1871-74; licensed by Presbytery of Pittsburg, April, 1874; ordained by Presbytery of Blairsville, May 11, 1875; pastor, Ebensburg, Pa., 1875-77; Parker City, 1878-80; First church, Oil City, 1880—.

8. *Rev. Houston Walker Lowry, pastor, 1881-1885.* Houston Walker Lowry was born in Coitsville, Mahoning Co., Ohio, January 2, 1854, of Scotch-Irish parentage. His mother's maiden name was Margaret Jane Davidson. Received his preparatory education at Poland Union Seminary; taught several terms of public school; graduated at Westminster College, Pa., in 1878; spent one year at Princeton Theological Seminary, and two years at Western Theological Seminary, graduating in 1881; licensed by Presbytery of Mahoning, at Leetonia, Ohio, April 28, 1880; ordained by Presbytery of Kittanning, at Parker City, July 12, 1881; pastor of Parker City, 1881-85; pastor, Wellsville, Ohio, 1885—; married, June 14, 1882, Miss Blanche Lee, of Poland, Ohio.

9. *Rev. Clark B. Gillette, pastor, 1886-1887.* Clark B. Gillette was born in Perinton, New York, March 25, 1845. His ancestor on his father's side, was driven from France during the Huguenot persecution, and took refuge first in England and about the year 1630, in the State of Connecticut. His maternal ancestry were of the Doris family, who lived in the State of Massachusetts

for about 200 years. At the age of sixteen, entered Genesee Wesleyan Seminary at Lima, N. Y.; at seventeen, entered the army; remained three years, reaching successively the grade of corporal, second lieutenant and captain, and receiving many testimonials from superior officers for bravery and patriotism; graduated at Union College, Schenectady, N. Y., 1871; in 1873, graduated at Auburn Theological Seminary, having spent two years at Union Seminary, N. Y.; licensed by Presbytery of Rochester, May, 1873; ordained by Presbytery of Northumberland, Pa., October 22, 1873; pastor, Emporium, Pa., 1873-75; called to Milwaukie, 1875; pastor of Beecher's Island and Farmington, Pa., 1881-1886; pastor, Parker's Landing, 1886-87; pastor of Franklin street Presbyterian church of Elmira, N. Y., 1887; married in 1875, Miss Addie Andrews, of Rochester, N. Y.

10. *Rev. Jonathan Walker Miller, pastor, 1887.* Born, Monroeville, Allegheny Co., Pa., December 29, 1855; son of William Newlon and Susan B. (Walker) Miller; Western University of Pennsylvania, 1878; Western Theological Seminary, 1880-83; licensed by Presbytery of Pittsburgh, June, 1882; ordained by Presbytery of Butler, October 28, 1884; pastor, Portersville and Mt. Nebo, Pa., 1884-87; pastor, Parker City, 1887—; married, January 3, 1884, Miss Mary E. Evans.

PARNASSUS.

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BY REV. D. H. SLOAN.

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This church was organized by the Presbytery of Blairsville, May 18, 1842, the committee of organization being Revs. James Graham and Samuel M. McClung. During the first eight years of its existence it had preaching through supplies. At length a call was extended to Rev. S. M. McClung, then pastor for part of his time at Plum Creek. Having accepted this call he was installed, October 10, 1850, Rev. C. B. Bristol preaching the sermon, Rev. D. Kirkpatrick giving the charge to the pastor, and Rev. John M. Hastings to the people. The relation thus formed continued until June 24, 1857.

When the Presbytery of Saltsburg was formed, January 6, 1857, this church was included in it, and so remained until the reconstruction of 1870 threw it back to the Presbytery of Blairsville where it originally belonged. Its second pastor was Rev. Daniel W. Townsend, who was ordained and installed, October 6, 1858, Dr. A. Donaldson presiding and giving the charge to the pastor, and Rev. Robert McMillan preaching and giving the charge to the people. Mr. Townsend was released, June 25, 1867.

The next pastor was Rev. John P. Kennedy, who was installed December 29, 1868, Rev. J. D. Moorhead preaching, Rev. W. W. Woodend presiding, Rev. D. J. Irwin charging the pastor, and Rev. J. E. Caruthers the people. The relation thus formed continued about eleven years. From 1879 to 1881, Rev. John K. Black was pastor. In 1882 the church was reported as without a pastor, and since that time it has enjoyed the ministration of Rev. Seth R. Gordon. It was reported in 1887 as having 235 members.

PINE GROVE.

BY REV. D. H. SLOAN.

This church was organized by the Presbytery of Blairsville, November 12, 1845. The number of original members is not known. For a time it was supplied by Rev. David Mills. In 1828 a call was extended to Rev. J. P. Kennedy for the fourth of his time, the remainder being asked by the Cherry Tree church. These calls he accepted, and was installed in the charge, July 14, 1858. He was released from this church, April 24, 1860. After this it had only occasional supplies. At length, the promise of growth entertained at the organization not being realized, it was dissolved by the Presbytery, October 4, 1865. This church was located in the north-eastern part of Indiana county, and at its dissolution the Presbytery directed that its members be dismissed to Cherry Tree or Mount Pleasant, as might best suit their convenience. The church of Rockbridge, now in a line between the two last named, was not organized until January 27, 1869.

PINE RUN.



BY REV. D. H. SLOAN.



The Pine Run Church was organized by the Presbytery of Blairsville, February 3, 1874, with forty-five members and four elders, Revs. D. Kirkpatrick and C. B. Bristol being the committee of organization. For a time it had Mr., now Rev. Dr. A. McElwain, for a supply. In January, 1861, Rev. T. S. Leason became its pastor in connection with Leechburg, and continued until January 10, 1855. Then for over two years it had only occasional supplies. The Presbytery of Saltsburg being organized, January 6, 1859, this church became a component part of it. "Mr. Robert McMillan, grandson of Dr. McMillan, patriarch of Presbyterianism in Western Pennsylvania," having accepted calls from this church and Warren, (now Apollo) was ordained and installed in the charge, August 25, 1857, Rev. John Stark preaching the sermon, Rev. S. M. McClung making the ordaining prayer, Rev. T. S. Leason charging the pastor, and Rev. W. W. Woodend, the people. The labors of this man of God were highly prized by the people. In a few years, however, his health began to fail. As early as October 11, 1861, the Presbytery sent supplies to the charge with a view to give him rest and relief. During 1863, or the greater part of it, he was too ill to render service, the people only consenting to his resignation when all hope of recovery was lost. He was released from this church April 13, 1864, and from the other part of his charge, June 29th following. His death occurred August 1, 1864, in Lancaster county, Pa., at the residence of his wife's father. He was born in

Washington county, Pa., March 10, 1829; graduated from Jefferson College, 1860; studied theology partly under Rev. John Stockton, D. D., of Cross Creek, and partly in the Western Theological Seminary; and was licensed by the Presbytery of Washington, April 17, 1856. In 1857 he was married to Miss Elizabeth White. His memory is tenderly cherished by the people who were once his spiritual charge.

The church was not long without a pastor. Mr. John Orr, a licentiate of the Presbytery, having accepted calls from this church and Warren, each for half time, was ordained and installed, December 28, 1864, Rev. T. D. Ewing preaching the sermon, Rev. J. M. Jones presiding and offering the ordaining prayer, Rev. F. Orr charging the pastor, and Dr. Donaldson the people. "To a very worthy pastor he was a not less worthy successor." On account of a nervous affection of the eyes forbidding any protracted use of them as in reading and writing, he was obliged to resign his charge, being released from Pine Run, October 12, 1871, and from Apollo, April 3, 1872. In the last named year he made a trip to Europe for his health, but without permanent improvement. For some years he resided at Kilbourne City, Wis., where he sustained a great loss in the death of his wife. During later years he has had his residence in Pittsburgh, still retaining his connection with the Presbytery. Although engaging occasionally in evangelistic services, he has not felt able to undertake a pastoral charge.

By the reorganization of the Presbyteries in 1870, this church fell to the Presbytery of Blairsville, its mother Presbytery, and with the release of Mr. Orr in 1871, its connection with the Presbytery of Kittanning ceased. In 1872, it had as a stated supply, Mr. J. Horner Kerr, a licentiate. About 1874 it secured a pastor, faithful and beloved, in Rev. J. Molton Jones, who remained, giving his entire time to the church, until June, 1887. During a portion of this time, in addition to his pastoral labors, he conducted at Markle a classical school, a work in which he delighted, and in which he had much previous experience and success. Since Mr. Jones' release the church has had preaching by supplies. The church was reported in 1877 as having 168 members, including three ruling elders.

PLUM CREEK, ARMSTRONG COUNTY.

BY REV. D. H. SLOAN.

The date of the organization of this church can not be ascertained. Formal organization it probably never had. It is mentioned in the minutes of the Presbytery of Redstone by the name "Upper Plumb Creek," under date of April 19, 1814. The name appears in the list of vacant churches, making application for supplies. It was located in Armstrong county, about two miles north east of the present village of Elderton. Very little of its history has been ascertained. It is several times mentioned in the minutes of Redstone as "Lower Plumb Creek." Thus, under date of April 18, 1821: "The congregations of Harmony, Lower Plumb Creek and Glade Run presented a request for the Rev. David Barclay as a stated supply, which was granted." Again, under date of October 3, 1827: "The congregations of Lower Plumb Creek and Glade Run requested that the Rev. David Barclay be continued as a stated supply, which was granted." From the same minutes it appears that this congregation presented, October 8, 1828, a call for the services of Mr. Elisha D. Barrett, half time, promising him a salary of two hundred dollars per year. At the same time Glade Run presented a similar call, which calls Mr. Barrett accepted. On the 9th of December, 1828, the Presbytery met at the church, and ordained and installed Mr. Barrett, the Rev. Jesse Smith preaching the sermon on the occasion, and the Rev. John Reed presiding and giving the charge. In 1830, the two congregations together were reported as having 247 members. In this year it was one of the churches with which the Presbytery of

Blairsville was constituted. Mr. Barrett's pastorate in connection with this church seems to have continued until 1839. Smith's history of Armstrong county contains this statement: "Rev. E. D. Barrett (was) a graduate of Williams' College and a class-mate of Wm. Cullen Bryant."

The church edifice is reported to have been of stone, but the year of its erection has not been ascertained. As to the condition and history of the congregation after 1839, Dr. Donaldson in his history of churches, prepared in 1873, has this language: "As its house of worship was dilapidated, and the location too remote from Elderton to accommodate the villagers, and moreover the congregation had been greatly weakened by the organization of a church six miles distant, it seldom afterward had even supplies. In 1845 Blairsville Presbytery disbanded it and attached the members to neighboring churches."

PLUM CREEK, WESTMORELAND COUNTY.

BY REV. D. H. SLOAN.

The early name of this church was Ebenezer, and it was among the first organizations west of the mountains. In the minutes of the Presbytery of Redstone, under date of "ye 18th of October, 1791," it appears that "Ebenezer on Pukaty," along with certain other congregations, applied to the Presbytery for supplies, and Mr. McPherrin was appointed to preach one Sabbath at discretion. The first pastor of the church was Rev. Francis Laird, who was ordained and installed over this church and that of Poke Run, June 20, 1800. About this time the name of the church, for some reason, was changed to Plum Creek. Mr. Laird's pastorate continued until April, 1831.

The next pastor was Rev. Samuel Montgomery, who was installed, January 9, 1833, Rev. James Campbell preaching, Rev. F. Laird giving the charge to the pastor, and Rev. J. Graham to the people. Mr. Montgomery was released from his charge, April 29, 1834. He was succeeded by Rev. Samuel McClung, who, after serving as a stated supply for a time, accepted calls from this church and Cross Roads, and was installed in the charge, June 20, 1837, Rev. James Graham preaching the sermon, and Revs. F. Laird and A. Torrance giving respectively the charges to the pastor and people.

This church was included in the Presbytery of Saltsburg at its organization, January 6, 1857, and so continued until by the reconstruction in 1870, it was restored to its former connection with the

Presbytery of Blairsville. The pastorate of Mr. McClung continued until April 13, 1859, a period of nearly twenty-two years, when, owing to failing health, he was released. He was succeeded by Rev. George M. Spargrove, who was installed the second Wednesday of June, 1861, Rev. Robert McMillan preaching, Rev. D. W. Townsend presiding, and Rev. J. E. Caruthers giving the charges. This relation continued until April 12, 1865.

The next pastor was Rev. J. D. Moorhead, who was ordained and installed, November 2, 1865, Rev. T. D. Ewing preaching the sermon, Rev. John Orr offering the ordaining prayer, and Revs. W. W. Woodend and D. W. Townsend giving the charges to the pastor and people respectively. Mr. Moorhead's pastorate continued until February 22, 1872. He was succeeded by Rev. J. M. Hamilton, whose installation took place November 18, 1873, Rev. J. P. Kennedy preaching the sermon, Rev. R. Caruthers giving the charge to the pastor, and Rev. G. M. Spargrove to the people. The pastorate of Mr. Hamilton continued until about the end of 1886. In the fall of 1887, Rev. Thomas B. Anderson became pastor of Plum Creek in connection with Laird, and so continues.

Owing to the lack of the necessary data at hand and the fact that this church is now a component part of another Presbytery, full details of its history and the life and work of its pastors are not attempted. The same remark may be made as to Blacklick, Parnassus and Pine Run.

PLUMVILLE.



BY REV. JAMES M. KELLY.



ORGANIZATION.

A petition was presented to the Presbytery of Saltsburg at the April meeting in 1864, asking for an organization in the village of Plumville, Indiana county, Pa. The request was granted, and Revs. John Caruthers, W. F. Morgan and G. W. Mechlin, with elders John McClelland and William Wallace were appointed a committee to effect the organization. This committee met on the 3d day of June, 1864, in the school house of Plumville and organized Plumville Presbyterian Church.

The original members were the following: Thomas Wadding, Eliza Wadding, George Johnston, Harriet Johnston, Henrietta Johnston, Phœbe Johnston, William Wilson, Jane Wilson, Walter Templeton, Jane Templeton, Thomas Waddle, Catharine Waddle, Margaret Shields, Mary J. Shields, Patrick Lydick, Jane A. Lydick, S. E. Lydick, John Trusal, Elizabeth Trusal, Peter Sutton, Annie Sutton, Sarah Sutton, Mary E. Sutton, N. C. Sutton. The first seventeen of these original members were received by certificate from Washington Presbyterian church, the last seven from Rural Valley.

PASTORS AND STATED SUPPLIES.

Rev. J. M. Jones was the first supply. He served the church from the organization until June, 1868. During this period thirty persons were admitted to the church, and \$77.00 were contributed to the benevolent objects of the church. After a vacancy of not

quite one year, Rev. Carl Moore was called to the pastorate for the fourth of his time, Mt. Pleasant and Smicksburg applying for the remainder. He accepted, and was installed in the charge, August 31, 1869. He was released as pastor of this church, December 9, 1873, but served as stated supply until the spring of 1877. During this time sixty-four members were added to the church, and \$199.00 were contributed to benevolent objects. About June, 1877, Rev. C. C. B. Duncan began to supply the church, and, October 17, 1878, he was called to the pastorate of this church for one-fourth time. He began serving this church and Washington to which he was also called, but declined the calls, and was dismissed from the Presbytery, July 10, 1888. During his period of service, as above indicated, seven members were added to the roll. By the resignation of Mr. Duncan the pulpit was again made vacant for a time. It was stately supplied in 1879 by Revs. Helm and Leyda.

In April, 1882, the congregation united with Concord, and tendered a call to Rev. J. M. Kelly for one-third of the time. The call was accepted, and the pastor began his labors, April 30, 1882. He was regularly installed, July 3, 1882, by a committee of the Presbytery, consisting of Revs. A. H. Jolly, A. T. Bell and J. H. Kerr. During the present pastorate 120 members have been added to the communion of the church, and \$225.00 contributed to benevolent objects. The total membership is now 155, of whom 62 were added the past year.

RULING ELDERS.

Thomas Wadding and Patrick Lydick were installed as ruling elders, June 3, 1864. Mr. Lydick having been an elder in the Washington church, Mr. Wadding only was ordained on this occasion. Mr. Lydick died May 19, 1882. Mr. Wadding is still an honored acting elder in the Plumville session. James M. Sutton and Robert F. Allison were installed as ruling elders, October 31, 1869. Mr. Sutton was dismissed at his own request in 1871. Mr. Allison died January 9, 1876. R. A. Allison and H. H. Shields were elected, ordained and installed in 1871. Mr. Allison was dismissed at his own request, November 15, 1885. Mr. Shields is still a member of the session. Mr. Joseph Marshall was installed as ruling elder, September 2, 1876, and served until June 11, 1886. W. A. Wilson and A. Marshall were ordained and installed as ruling elders,

June 2, 1883. On February 7, 1885, the congregation having adopted the "term service" plan, a new election was held. Under this plan Thomas Wadding, H. H. Shields, W. A. Wilson and A. Marshall were re-elected and installed; B. F. Lydick was also elected, ordained and installed. Up to this time they have been re-elected as their term of office expired, and constitute the present session.

CHURCH BUILDING.

The congregation began to build a church edifice in the fall of 1865, and completed it in the fall of 1866. The contract was let to Mr. Thomas Wadding for the sum of \$1,800.00 for a frame structure, 34 by 40 feet. It has since been repaired and refurnished. Although comfortable it is not large enough to accommodate the present congregation. The organization is at the present time in a flourishing condition, and the prospect for permanence and growth in the future is good.

RAYNE.

BY REV. J. C. AMBROSE.

Rayne Presbyterian Church was organized November 16, 1849, by the Presbytery of Blairsville, through a committee consisting of Revs. John Caruthers and John H. Kirkpatrick. The nearest Presbyterian church at that time was Washington, it being seven miles distant, while Harmony was about the same distance on the other side. The people in this community attended one or the other of these churches, but they had preaching occasionally in the dwelling houses and school house close by the present site of this church. A desire for an organization was thus created, and the Presbytery being petitioned, appointed the above committee to effect the organization. The meeting for this purpose was held in the dwelling of Mr. Peter Kinter. At this time there were twenty-three persons received as members, as follows: Isabella Kinter, Isaac Kinter, Hannah Kinter, Peter Kinter, Agnes Kinter, Mary Kinter, Josiah Kinter, Sarah Kinter, James Moore, Ruth Moore, Margaret Moore, Matthew Ray, Jane Ray, John Kinter, Elizabeth Kinter, James Kinter, Nancy Kinter, James McCunn, Catharine McCunn, Sarah Ann Kinter, Philip Rice, Abraham Stuchel, Margaret Kinter.

The congregation continued to worship in private houses and school houses in different parts of the congregation for ten years. At the end of that time there was a desire to have a regular place and house of worship. Considerable difficulty was experienced in deciding on a location for the church. There was great diversity of opinion, some holding for one place and others for another, until

finally some withdrew from the church. At one time a site was agreed upon near the residence of Mr. John Kinter, and lumber was placed upon the ground, but this was reconsidered, and it was changed from there to the present location. The lot upon which the present building stands was then purchased and also the cemetery connected with the church, making in all about one acre.

The first church building was erected in the year 1859, at a cost of about \$800.00. It was a plain frame building, with no paint either outside or in. Its seating capacity was about two hundred and fifty.

In 1885, it was found necessary to have another building erected, and here again the location became a subject of dispute. Some wanted to build a quarter or half mile farther north, and when it was finally decided to build upon the old site another split was made, and some eight or ten members withdrew and organized a Cumberland Presbyterian Church. They built about one mile from the old church.

The new church here was completed in 1885, at a cost of \$1,400.00. It is a frame building, 50 by 35 feet, with a seating capacity of 250. It is a plain, but very neat and substantial building, nicely finished outside and inside, and also very nicely furnished.

The congregation had no settled pastor until 1867. Rev. John H. Kirkpatrick labored in the congregation for eleven years after its organization. Rev. S. P. Bollman was stated supply from 1862 to 1865.

Rev. J. Logan Sample was the first settled pastor. He was installed, June 26, 1867, and continued to serve the church until April 13, 1870, when, at his request, the pastoral relation was dissolved. Mr. Sample's labors here were greatly blest, the number of members was considerably increased, the collections to the various boards were more liberal, and the pastor's salary was also increased.

Mr. Sample was succeeded by Rev. A. T. Bell, who was the second pastor. During the summer of 1871, Mr. Bell, then a licentiate of Pittsburgh Presbytery, was employed by the Kittanning Presbytery to labor here. After completing his course at the seminary he was called by this church in 1872, and began his labors there, October 11, 1872. He was ordained December 31st of the same year, and installed pastor for one-half time, at a salary of

\$450.00 per year. This pastorate continued until April 25, 1882, when, by his request, he was released.

Rev. A. H. Jolly then preached here as stated supply until the latter part of 1884. From this time until May, 1887, the church was supplied by appointments from the Presbytery. From May 29, 1887, up to the present writing the church has been supplied statedly by Rev. John C. Ambrose.

At the time of organization in 1849, James McCunn, James Kinter and Matthew Ray were elected ruling elders. Mr. Ray was dismissed to the Presbyterian church of Indiana, March 11, 1869. Mr. Kinter has also been dismissed. R. R. Ray and Josiah Kinter were elected in 1857. Mr. Ray was removed by death, October 11, 1885.

ROCKBRIDGE.



BY ELDER W. H. STANLEY.



The Rockbridge Presbyterian Church is one of the five located in the village of Richmond, Indiana county, Pa., (Rochester's Mills, P. O.) At a meeting of members of the Presbyterian churches in the vicinity, held July 4, 1868, it was resolved to invite Rev. John Caruthers, then pastor at Gilgal, to preach here one-fourth of his time, to which invitation he acceded, his labors here dating from June 1st preceding. An organization seeming desirable, Robert Lowry was commissioned to carry a petition to the Presbytery of Saltsburg. This petition was presented to the Presbytery, and the request granted, December 29, 1868, and Revs. S. P. Bollman and John Caruthers, with elders Robert Thompson, Sr., John Gourley and James S. Martin were appointed a committee to effect the organization. This committee met January 27, 1869, and after a sermon by Rev. S. P. Bollman from Rom. 1: 16, the church of Rockbridge was duly organized.

The original members were thirty-three in all, as follows: From *Gilgal*- Eleanor Ayers, Mary Leasure, Mary Leasure, 2d, David C. Leasure, Eveline Leasure, S. Porter Black, Mary R. Black, Violet Arthurs, Isaac Simpson, Sarah Simpson, John Moore, Lucy Moore, Hannah Doty, Thomas Johnston, Isabella Johnston, Elizabeth Johnston, Sarah J. McAfoose, Jemima Moore, Samuel Stuchell, Phæbe Stuchell, George Richardson, Elizabeth Richardson, Jane Stanley. From *Mount Pleasant*—Thomas Arthurs, Samuel Calderwood, James Saltsgiver, Mrs. Saltsgiver, Robert Lowry, Mary A. Lowry. From *Marion*—Samuel Wingart,

Keziah Wingart. From *Clarinda, Iowa*—William T. Collins, Harriet J. Collins.

The first pastor of the church was Rev. John Caruthers, who was installed for the fourth of his time, May 6, 1869, and continued to serve until October 1, 1872. During the summers of 1873 and 1874, Mr. Johnston McGaughey, a licentiate, supplied the church a period of six months each year, and in the intervals there were occasional supplies from the Presbytery. During the winter seasons of 1875-7 Rev. Andrew Virtue, then pastor at Centre, held a series of meetings and preached occasionally, and through his labors the church was revived and blessed. For six months in the summer of 1876, Mr. A. F. Irwin, a licentiate of the Presbytery, supplied with acceptance this church and Mount Pleasant.

In the spring of 1877, Mr. William F. Gibson, then a licentiate, began to supply this church in connection with Mount Pleasant and Gilgal, giving one-third of his time to each place. Calls being made out for him, he accepted them, and was ordained at Marion, June 28, 1877, and installed in the charge, July 7th, following, service being at Gilgal. His pastorate continued until April 25, 1882, when he was released at his own request.

At a meeting of the congregation held March 1, 1883, a call was made out for the services of Mr. A. S. Elliott, in connection with the other two churches of the charge. Having accepted these calls, and having been ordained at Mechanicsburg, June 26, 1883, he was duly installed in the charge, July 31st, following, the service being in this church. He was released April 23d of the following year.

Rev. William F. Gibson began preaching November 9, 1884, and being called to the churches of his former charge, he was installed May 12, 1885. He remained to November 9, 1886, having been released by the Presbytery, October 12th preceding.

Rev. Franklin Orr supplied the church for four months, ending April 17, 1887, and Rev. J. C. Ambrose for six months from June 1st of the same year.

In connection with a communion service held October 1, 1871, by Rev. John Caruthers, assisted by Rev. James Caldwell, at a congregational meeting, a committee consisting of D. C. Leasure, Samuel Calderwood, George Richardson, Samuel Stuchel and Robert Lowry was appointed to secure ground, and to build a

house of worship. A lot of about half an acre, valued at \$150, was secured as a donation from Mr. Q. Armstrong. The house was built in 1873. It is a studding frame, 35 by 55 feet, with vestibule, belfry and steeple, the latter about 70 feet high. The audience room is finished in chestnut wood. The spire was struck by lightning, June 20, 1887, and damaged to the amount of \$108, which was paid by the insurance company.

At the time of organization Samuel Stuchel, Robert Lowry, Samuel Calderwood and D. C. Leasure were chosen as elders. The last named declined to serve. Mr. Stuchel, who had been an elder at Gilgal, was installed, and the other two were ordained and installed. Additions to the session have been as follows: March 3, 1869, James Saltsgiver, who was dismissed September 2, 1871; November 13, 1875, Aaron H. Braughler and William H. Stanley. Robert Lowry first served as clerk of the session. This office since April 9, 1887, has been filled by William H. Stanley.

The following have served as trustees, viz: D. C. Leasure, S. P. Black, F. S. Black, D. J. Braughler, J. D. Johnston, Thomas Johnston, Johnson Sutton, T. M. Moore, W. M. Stuchel, R. H. Work, Jr., R. Lowry, George Richardson, J. H. Black, William H. Stanley. The present board are Robert Lowry, President; William M. Stuchel, Secretary; J. D. Johnston, Treasurer; Johnson Sutton, R. H. Work, Jr., William H. Stanley.

Previous to 1872 the Presbyterian and United Brethren churches held a union Sabbath School. But in the spring of that year the U. B. Church decided to organize separately, and as the Presbyterians were using their building, they also then organized separately, meeting for two summers in the upper story of an unfinished house belonging to Robert Miller. At that time Samuel Stuchel was superintendent. Others who have served in the same office for longer or shorter periods have been Robert Lowry, William H. Stanley, Aaron H. Braughler, R. H. Work, Jr.

Seasons of special interest in the church were in the winter of 1875, in connection with the labors of Rev. A. Virtue, and early in 1885, during the pastorate of Rev. W. F. Gibson. The report made in April, 1885, shows 22 additions on profession for the year.

The whole number of names on the roll of communicants is 131. The present number of active members is 82. The number of infant baptisms recorded is 29.

RURAL VALLEY.



BY REV. NEWTON B. KELLY.



ORGANIZATION.

Rural Valley Church was organized August 1, 1835. A number of Christian people had been accustomed to meet in a house built for church and school purposes, at a point eight miles east of Kittanning, and two miles west of Rural Village. The place is now marked by a grove and a little cemetery, at the entrance of a quiet dell that runs down from the hills, and widens out near the road side, where it is lost in the valley. The traveler from Kittanning to Rural Village passes this peaceful spot where sleep the dead of Rural Valley church. This plot of ground had been donated to the inhabitants by Hon. William Findley, and here they had established a Sabbath School. They also met for divine worship, and had joined the church of Kittanning in engaging Rev. Joseph Painter to preach. In April, 1835, they applied to Blairsville Presbytery for a church organization. Their petition was granted, and Rev. Joseph Painter and Rev. Elisha D. Barrett were appointed a committee to organize the church. The committee met the congregation on August 1, 1835. On that day, Rev. Jos. Painter preached a sermon on the eldership, after which he was chosen Chairman and Alexander Foster, Secretary. Ebenezer Smith, Richard E. Caruthers, William McIntosh and John Alcorn were elected to the office of ruling elders.

The organization of the church was consummated on August 20, 1835, by the ordination of Elders Caruthers and McIntosh, and by

reception of members. John Alcorn declined to serve as elder. Ebenezer Smith had been an elder in Cross Creek church, Washington county, and was installed.

The following is the list of original members: Ebenezer Smith, Maria Smith, Richard Caruthers, Eleanor Caruthers, Lyle Kerr, Ann Kerr, Samuel McKorkle, Eliza McKorkle, William McIntosh, Margaret McIntosh, John Alcorn, Mrs. Alcorn, Alexander Foster, Martha Foster, John Stoops, Catharine Stoops, Arabana Hanegan, William McCain, Isabella McCain, James White, Robert McIntosh, William Powers, Mary Powers, Elizabeth Reed, James Elgin, Martha Elgin.

On August 22, 1835, "the sacrament of the Lord's Supper was administered for the first time in this part of the valley, in the presence of a large congregation, and the season was interesting and solemn in a high degree," and to this, penned in the record by the hand of Rev. Joseph Painter, is added the prayer: "May the Lord behold and visit this vine, which we hope his right hand hath planted and water it abundantly, and cause it to grow and be fruitful till it fill the valley."

EDIFICES.

The original building was of logs, 24 by 24 feet. It was square as the life and character of its builders, as humble and simple. Outgrowing it, they simply laid open one side and built on an addition. It was heated by a single stove. "Well do I remember it," says one, then a boy. "In winter going to church was to me an ordeal. The chilly atmosphere scarcely affected by the solitary stove presented a rather unfavorable condition for the development of piety in a boy." And yet boys then and there became possessed somehow of a singularly substantial piety.

"The pulpit was a ten-bushel store box set endwise, and the seats of oak slabs, the sawed sides upward, and each supported by four wooden legs."

Within two years from organization the question of removal to a site in Rural Village came up. The question became an exciting one. A congregational meeting was called in May, 1836. Ebenezer Smith was chosen Chairman and Archibald L. Robinson, Secretary. At this meeting a motion was offered looking to the removal. William McCain, "a ready and voluble speaker,

“undertook to prevent the taking of the vote by a time-killing speech. But Mr. John Patterson interrupted the speaker, moved that the resolution be reduced to writing, and cut short Mr. McCain’s long speech by calling for the question. It was decided by a large majority to locate the church at Rural Village. Mr. William McCain was afterwards, as before, a faithful trustee in the church. John Patterson gave two lots, Nos. 1 and 2, on the north side of Main street in the old plot of the village for the erection of the new church and for church purposes. But the people preferring to have their new edifice on higher ground and a little out of the town, Alex. Foster, Sr., gave an acre of the John Craig tract called “Leeds.” This joins the lots given by Mr. Patterson. On this ground a church building was erected in 1837 or 1838. It was of brick, thirty by forty feet. It was defective in architecture. The walls of it began to bulge and it was abandoned in 1849.

A new frame building was erected in 1850 on the lots given to the church by John Patterson. This building is fifty-one by sixty-one feet. It is one of the old “squat” churches. Its roof is self-supporting, having no posts under its centre. Rev. Mr. Kerr had the old high pulpit taken down and a modern pulpit platform erected, the only change made since the house was built. It is soon to be replaced by a modern structure.

PASTORS.

Rev. Joseph Painter was the first minister of this church. He came from Newberry, Pa., in answer to an invitation from officers of the First church of Kittanning, which read: “In accordance with the unanimous wish of the members of the Presbyterian church here and of some of the prominent citizens of Rural Valley, etc.” Dr. Painter began to preach at Rural Valley in May, 1834, giving one-fourth time to the Valley. His salary was \$80, payable in produce at market price in Kittanning. His congregations were at first small. After the organization of the church he preached one-third of his time in Rural Valley. The church flourished under his ministry and grew so that in the fall of 1840, eighty members having been added, it became strong enough to support a minister for half-time. Dr. Painter then declined serving them longer.

Rev. James D. Mason was the first pastor of this church, his time being equally divided between Glade Run and Rural Valley, from June 16, 1843, to April 4, 1848. During this pastorate eighty-two were added to the church. Mr. Mason established an academy at Rural Village in 1846, in the church edifice. This school had from twenty-five to thirty pupils in attendance, and was sustained until 1884. Mr. Mason removed in 1848, and now resides in Iowa.

Rev. Cochran Forbes served as pastor from January 1, 1849, to April 12, 1854, half-time at Glade Run. Mr. Forbes had been a missionary in the Sandwich Islands for seventeen years. His ministry contributed to the growth of interest in missions and temperance. There was a revival in the church in his time, in 1851, when thirty-six joined the church on profession, and ten by certificate. Mr. Forbes received 129 into membership. He afterwards served five years as pastor of Glade Run and Concord, and some years in the state of Indiana. At the time of his recent death in Philadelphia, he was chaplain of the Presbyterian hospital in that city.

Rev. William F. Morgan was the third pastor. His entire ministerial life was spent on this ground. He was born in Lancaster county, May 19, 1822; principally reared in Washington county; graduated at Jefferson College in 1851, and the Western Theological Seminary in 1854. He was licensed early in 1854 by the Presbytery of Ohio. He preached first at Rural Valley the third Sabbath of March, 1855. He was ordained and installed January 31, 1856. He preached his last sermon the third Sabbath in March, 1875. He died on the 25th of April, 1875, and is buried in Rural Valley cemetery.

Mr. Morgan's pastorate was twenty years in length. He preached one-third time at Elderton as pastor till 1873, after which he was stated supply of Smicksburg church for one-third of his time. He received 280 into this church. He married 122 couples in his pastorate. He was a pastor of untiring activity, and is spoken of as pre-eminently a *pastor*. His devotion to educational interests was marked and is often mentioned. The author of the history of Armstrong county says of him, "He was an active and acceptable co-worker in advancing the educational interests of Cowanshannock

township." His family now reside at Wooster, Ohio, where his children are being educated.

Rev. J. Horner Kerr was called to the pastorate in June, 1876. He was received from the Presbytery of Carlisle and installed, June 29, 1876. The entire pastoral services of Mr. Kerr were given to this church. He was dismissed June 9, 1885, and is now at Centre Hall, Centre county, Pa. Mr. Kerr received 104 into the communion of this church, and baptized eighty-six persons.

Rev. Newton B. Kelly was engaged to supply in January, 1887, and was soon after called to be pastor over the charge of Rural Valley and Atwood. A revival followed in February, resulting in an addition of 110 to the membership on profession. Mr. Kelly was installed, December 1, 1887.

ELDERSHIP.

Ebenezer Smith, one of the first elders, had been an elder in Cross Creek church, Washington county. His term of service here was thirteen years. He removed in 1848. "While here he was the leading man in Rural Valley church."

Richard E. Caruthers ceased to act in 1838, being estranged from the church on account of its removal from original site. He came to Rural Valley in 1830 from Westmoreland county. He was married to a daughter of Wm. Findley, a man prominent in public life in the early history of Western Pennsylvania. Mr. Caruthers was the leading spirit in the organization of Rural Valley church. He was the father of six sons and six daughters. Three of the sons were ministers. John was for thirty years pastor of churches in Indiana county. R. Alexander attained the distinction of presiding elder in the M. E. church. James E. served as an elder in the room of his father, and then entered the ministry. Another son, Thomas, gave a son to the ministry. A son of James E. has recently become a minister. A daughter, Eleanor, wife of a Mr. Wm. Findley, gave two sons to the ministry of our church. Another daughter, Nancy, became the wife of a Methodist minister. There are still members of this noble family in Rural Valley church, a "godly seed."

William McIntosh died, July 18, 1877. He had served forty-two years. His son, A. J. McIntosh, is now an elder in the room of

his father, and a daughter, Mrs. James McKelvy, is a teacher in our Sabbath School.

Samuel Fleming and George Stewart were ordained by Rev. Joseph Painter, December 14, 1839. George Stewart served fifteen years. He united with the Cross Creek church, Washington county, in the time of a great revival. He died December 19, 1854. His zeal for the church was marked. Samuel Fleming was an elder forty-seven years. He and George Stewart were converted at the same time and place. He died October 13, 1886. He was a pillar in the church. His home was a centre of Christian influence. His son, Rev. Samuel B. Fleming, is now superintendent of Home Missions in the State of Kansas, having been appointed to that position from the pastorate of Arkansas City. Members of this family are still in this church. A son-in-law has been trustee for three years.

Hamlet Totten was ordained an elder in the Kittanning church, November 14, 1834, the date of the installation of Dr. Painter. He was installed in Rural Valley in 1848, and has been clerk of session ever since, over thirty-nine years. He was born, January 27, 1802. He has recently devoted himself to the work of preparing the books of his office that he might leave them in good shape. His last years are spent in retirement and great devotion to the church. He has in his time attended twenty-five meetings of Presbytery, and five of Synod. He represented the Presbytery of Saltsburg in the General Assembly of 1859, which met at Indianapolis, Ind.

Adam McConnell, James E. Caruthers and Isaac Rhea were ordained as elders by Mr. Forbes, April 1, 1851. Adam McConnell was an elder thirty-one years. He died March 6, 1882. He was never married. He devoted himself to this good work. The service of the Lord gave him a ready sympathy of heart and freshness of life. "He was a very substantial Christian."

James E. Caruthers was an active resident elder for four years. "By the will of his father he was entrusted with the charge of his aged mother, and piously he fulfilled the commission, even at the expense of keeping him back for ten long years from the ministry to which already his mind and heart alike aspired." "In 1853, at the age of thirty-two, he began his studies at Elder's Ridge Academy, preparatory to the ministry." "He graduated at Canonsburg, and entered the Seminary in Allegheny in 1857."

"In 1858, he was commissioned to the General Assembly by the Presbytery of Saltsburg, to sit in New Orleans as an elder from the Rural Valley church." He was retained as an elder of this church during his entire preparation for the ministry.

Isaac Rhea was an elder twenty-seven years, from April 1, 1851. Surviving colleagues speak of his kindness, wisdom and faithfulness as a friend, a counselor and a Christian man. Mrs. Rhea was a daughter of Richard E. Caruthers. Isaac Rhea died January 12, 1878. Members of his family are now active and useful in the church.

James McFarland, Joseph T. Hosack and John T. Sloan were ordained by Mr. Morgan, January 13, 1860. James McFarland served twenty-five years. He was Sunday School superintendent, Sunday School teacher, trustee, and treasurer, successively. "As a member of session his counsels showed that wisdom which is the fruit of deliberation." Joseph T. Hosack was an elder here nine years. He was dismissed in 1869 to West Lebanon.

A. A. Marshall was ordained an elder in Rural Valley church in 1870, by Rev. Mr. Morgan. He became an elder in Atwood church at its organization in 1874. Thomas D. McColgin, David Simpson and A. J. McIntosh were ordained November 31, 1876. The three last named with Messrs. Totten and Sloan, constitute the present session.

The church has thus had sixteen elders. These sixteen represent 325 years of service. The longest term is that of Samuel Fleming, forty-seven years. Mr. Totten wishes it stated that of these sixteen elders eight were Democrats and eight Republicans.

SKETCH OF CHURCH LIFE.

In November, 1840, Dr. Painter, pastor, it was agreed that "an examination upon the Shorter Catechism be held in four sections of the congregation, viz., at the church, at the house of Ebenezer Smith and of Samuel Fleming and of George Stewart" on certain Saturday afternoons. This represents an instruction of the youth that may now be said to belong to the past.

In 1852, April 10, under the ministry of Rev. Mr. Forbes, the following resolution was unanimously adopted:

"That the session of this church consider the using of intoxicating liquors as a beverage or signing a petition for tavern license as highly inconsistent with Christian character and a censurable offense against the church of Christ."

Thirty-five years ago this session took the position of prohibition. Its objection was to the liquor business itself.

The "tokens" of the church were manufactured by Richard E. Caruthers. They were of lead, the size of a cent piece, with the letters R. V. stamped thereon. These tokens were given to the people at the Saturday service. They were taken up after the people were seated at the communion table. An elder passed along on either side of the table and the tokens were dropped into his hand. In 1850, elder Totten purposely failed to take up these tokens at communion. The people were surprised and many offered them after the service. They were told to keep them as souvenirs of a past custom.

In 1860, tables were dispensed with upon entering the new church. In 1851, Isaac Rhea, elected an elder, refused to serve without the tables. They were then again used until in a short time Mr. Rhea changed his views of the matter, and himself moved that they be dispensed with.

Rev. Mr. Forbes was the first minister in the history of this church to invite members of other denominations to the communion. He had been a missionary. He said you couldn't be a missionary without losing your sectarianism.

There was a colonial dismission to Atwood in 1874, when twenty-two were dismissed. In and since the organization there have been: members received, 709; infants baptized, 686; adults, 64; total baptisms, 760; marriages, 164. The present membership is 300.

SABBATH SCHOOL.

The Sabbath School was organized in 1834. An aunt of Richard E. Caruthers writing of him in a letter in 1834, says: "He seems to be much engaged in religion. He has got up a Sabbath School; has thirty or forty scholars and no teachers except out of his own family."

The Sabbath School was begun in Rural Village by Ebenezer Smith. It at first met in the house occupied by the Misses Jane and Hettie Reed. At a later date it was held in the house now

occupied by Dr. Pettigrew, a house then new and unfinished. "When winter came the school was moved into Mr. Stoop's kitchen where it was kept warm. This was its first winter. There was no room for separate classes; all were seated compactly on boards laid on trestles. Mr. Smith and Mr. Archie L. Robinson superintended. Mr. Robinson led the singing. The school was taught as one class. In May, 1838, it was moved into the new church and organized.

A perfect list of superintendents cannot be given. Rev. Mr. Kerr was at the head of the school during his pastorate. He organized it into a Sabbath School Association. It had been managed by the session previous to his time. The Sabbath School flourished under the thorough administration of Mr. Kerr, and is now successful. Elder John T. Sloan is the present superintendent.

Earlier superintendents in succession, so far as ascertained, have been Ebenezer Smith, A. L. Robinson, Hamlet Totten, Adam McConnell, James McFarland, George Stewart, James E. Caruthers, James McKelvey.

SALTSBURG.



ORGANIZATION.

In 1769 a patent for a large tract of land lying between Black-legs creek, and Kiskiminetas and Conemaugh rivers was granted to Hugh and Thomas Wilson. From this time the wave of emigration rolled in rapidly. The patentees divided their lands and sold portions to actual settlers. In the early part of the present century, William Johnston, who is described as a man of "remarkable energy, courage and nobility of character," purchased and occupied a large tract on both sides of the Conemaugh and Kiskiminetas at the mouth of the Loyalhanna. Salt which had been worth five dollars a bushel, became during the war of 1812-15 exceedingly scarce and dear, and Mr. Johnston, with his characteristic enterprise, determined to bore for salt near one of the "licks" which he had noticed. If he failed he was a ruined man. But after the expenditure of more than three thousand dollars, ten days after his partner had abandoned the enterprise in despair, and at a depth of between three and four hundred feet, the rude drill, driven by a spring-pole, "struck brine." Immediate promise was given that the unsurpassed beauty of the Kiskiminetas valley would soon be rivaled by its population and wealth. A third interest in the well was sold for \$12,000. New wells were sunk. Settlers and capital from the east flowed in, and soon the valley for miles was dotted with salt works. Mr. Johnston gave to his sister, Mrs. Boggs, that part of the land which originally belonged to the Wilson patent. There, in the winter of 1816-17, Andrew Boggs, her husband, laid out the town of Saltsburg. Prior to this the locality was known as the Salt-works. In the minutes of the Presbytery of Redstone, in session at Beulah, April 16, 1817, we find the

record of an "application for preaching at the Salt-works," and soon after this, "October 21, 1817, the Rev. Porter, second Sabbath of November, at Saltsburg." From this time occasional supplies were sent by the Presbytery until April, 21, 1824, when "application was made by the people of Saltsburg to be organized into a congregation, which was granted." In accordance with this action, and by appointment of Presbytery, Rev. Thomas Davis organized the Saltsburg Presbyterian church, August 21, 1824. The number and names of the original members are not known, the early records being lost. Five years later the number of communicants was about forty.

HOUSES OF WORSHIP.

When Mr. Boggs laid out and sold the first lots in the village of Saltsburg, he deeded to the "Saltsburg congregation," one lot at the northern end of the plot. In 1819 a lot adjacent to the one donated was purchased, and the people, although not yet organized as a church, proceeded to erect a house of worship. This edifice was of stone, and cost when finished about \$600. It was first occupied for public worship in 1820, and the bare walls and rafters resounded to the praise of God ascending from glad and grateful hearts. The preacher on this occasion was the Rev. Joseph W. Henderson, the pulpit a work-bench, and the pews, the sleepers on which the floor was not yet laid. For several years, little more was done towards completing and furnishing the house, than glazing the windows and laying the floor. It was finally completed and furnished with pews and pulpit in 1831, and a few days later (April 1), was destroyed by fire.

Soon after, the second house of worship, a substantial brick structure, sixty by seventy-five (60 x 75) feet was erected at a cost of about five thousand (5,000) dollars. This building continued to be used by the growing congregation until early in 1873, when, upon examination by the architect employed for the purpose, it was pronounced unsafe. The location being at the extreme lower end of the village, a new and central site, at the corner of Salt and Washington streets, was selected, and two lots, making a plot one hundred and eighty (180) feet square was purchased for the sum of three thousand (3,000) dollars. April 1, 1874, found the new church edifice under roof, and \$7,261.39 paid on the work done.

During the erection of this building the congregation worshipped in the main hall of the "Memorial Institute," the property of the church, and a history of which, by an able pen, will be found elsewhere.

On November 20, 1874, the present structure being completed, at an expense of \$27,765, was dedicated with appropriate and impressive services. The following carefully arranged programme was fully carried out, viz:

Opening Sermon by the pastor, W. W. Woodend,	-	November 19,	7 P. M.
Dedication Sermon by Rev. Dr. Geo. P. Hays,	- -	November 20,	11 A. M.
Sermon, by Rev. Wm. M. Robinson,	- - - -	November 21,	11 A. M.
Sermon to Young People, by Rev. J. W. White,	-	November 21,	7 P. M.
Sermon on Missions, by Dr. James Allison,	- - -	November 22,	11 A. M.
Sermon to Youth, by Rev. Dr. T. A. McCurdy,	-	November 22,	7 P. M.
Sermon, by Rev. Dr. Alexander Donaldson,	- -	November 23,	11 A. M.
Sermon to Young People, by Rev. Geo. W. Chalfant,		November 24,	11 A. M.
Sermon, by Rev. Samuel H. Thompson,	- - - -	November 24,	11 P. M.
Sermon on Temperance, by Rev. Dr. E. P. Swift,	-	November 25,	7 P. M.
"Thanksgiving,"	- - - - -	November 26.	

Up to this time there was paid on the building and grounds, \$20,336. The principal part of the remaining indebtedness was allowed to continue, little more than the interest being paid, until the year 1882-3, when the balance of \$6,500 was fully provided for by subscriptions, to be paid in three semi-annual installments. It should be added here, that the usual effects of a church debt had been felt in all these years, in the direction of the benevolent work of the church, of needless postponement of needed improvements and the provision of accommodations for the congregation.

This edifice is Gothic in style of architecture, and one of the most substantial brick and stone structures in this part of the State. The walls are respectively eighteen and twenty-two inches in thickness. The main audience room is eighty feet long, and forty-three feet, six inches wide, and thirty-three feet high, inside measurement. The wing is forty-six feet, four inches, by twenty-eight feet, eight inches, and is built with two stories. It contains a lecture room below and session and infant Sabbath School rooms above. The windows are modern in style and filled with a good quality of stained glass, while the main front window is large, of beautiful design and yet unpretentious. The spire is justly regarded as a very beautiful one, and has an altitude of 145

feet. It, with the entire building, is covered with slate. It stands to-day, to all passers by, as a just testimonial to the character of an enterprising and worthy people.

PASTORS AND STATED SUPPLIES.

In October, 1824, two months after the organization was effected, the Rev. Joseph Harper, a member of the Presbytery of Richland, was appointed stated supply by the Presbytery of Redstone, half of his time to be devoted to this congregation, and the remainder to that of Warren, (now Apollo), until the next meeting of the Presbytery. On the 3d of May, 1825, he was installed as pastor for half time, by a committee of the Presbytery consisting of the Rev. Messrs. John Reed, Jesse Smith, and Thomas Davis. Little is known concerning him. He is said to have been an ardent and impulsive man. His ministrations were evidently attended by tokens of the divine favor. One season of refreshing during his ministry resulted in the addition to the membership of the two churches under his care of sixty-five persons upon profession of their faith. The pastoral relation existing between him and this church was dissolved in April, 1829. Dr. Woodend in his history written in 1870, says: "We have not been able to trace Mr. Harper's history after he left this field. He spent some time missionating in Venango county and died about twenty years since near Beaver, Pa. The membership of the church at the close of Mr. Harper's pastorate was about one hundred.

Mr. Watson Hughes, who succeeded Mr. Harper, was licensed to preach by the Presbytery of Hartford in October, 1829, and began preaching here soon afterwards, (November 1, 1829). He was ordained and installed pastor of the united charge of Saltsburg and Warren by the Presbytery of Redstone, October 26, 1830, during the sessions of the same meeting at which steps were taken for forming the Presbytery of Blairsville. He continued his labors in both congregations until April 3, 1838, when he was released from Warren and devoted all his time to this place. His activity and usefulness were much impaired at times by family and personal afflictions, yet it was not till April 9, 1845, after fifteen and a half years of earnest toil and care, that he was constrained on account of his health, and loss of his voice, to seek a dissolution of the pastoral relation. At the close of his pastorate the membership of

the church was 219, a net increase of 119. The largest amount of benevolent contributions in any one year was that of the last, being \$422, and the highest salary which he received during all those years was \$475. In the history referred to above, his successor, Dr. Woodend, says of him, "Few could speak more affectionately than he. All felt while drinking in his words, that they were the sincere utterances of an honest and pious heart. It does not often happen that a people so long retain their warm attachment to a former pastor, or that a successor finds in his predecessor so kind a helper and so faithful a friend. I would be doing injustice to my own feelings not to express my high appreciation of Mr. Hughes and my entire confidence in him as a faithful friend and devoted minister of the gospel."

The "History of the pastoral charges in the Presbytery of Kittanning," by Alexander Donaldson, D. D., contains the following reference to Mr. Hughes: "He continued until 1845, when, on account of throat disease, he resigned his charge, and soon after moved away, chiefly that his successor might have a fair opportunity to gain the undivided affections of his people. Afterwards he was pastor for awhile at West Newton, in Redstone Presbytery, and supplied occasionally or statedly at various other places." He finally made his permanent residence at Pittsburgh, Pa., where he died very suddenly, March 26, 1870, ripe in years, in dignity, and in meetness for heaven.

W. W. Woodend, D. D., graduated at Jefferson College in the class of 1839. He was private tutor in the family of Hon. Henry St. G. Tucker, of Virginia, one year; principal of the County Academy at Greensburg, Pa., for four years; and served the church of Corinth, in the Presbytery of Steubenville, Ohio, for one year, previous to his settling in Saltsburg. He was licensed to preach by the Presbytery of Redstone, October 5, 1843, having pursued his theological course privately under the direction of Dr. J. I. Brownson, of Washington, Pa.

He preached his first sermon in Saltsburg on Sabbath, April 28, 1845. From this date he served the church as stated supply until January 14, 1846, when he was installed as pastor. This relation, which may be truly designated as a long, happy and fruitful one terminated only after the lapse of thirty-four years. This relation was modified April 23, 1879, at the mutual request of

pastor and people, by the Presbytery, so as to constitute Dr. Woodend, pastor, *emeritus*, with a salary of \$200 per annum. Not proving satisfactory, as standing in the way of securing a successor, this relation was dissolved at the November meeting of the Presbytery. In his quarter centenary discourse already referred to, Dr. Woodend gives a brief summary of his ministerial labors, which clearly indicates the character of this faithful, laborious and successful workman in the Master's vineyard. This is as follows:

Sermons, lectures, and public addresses delivered, 4,067; pastoral visits paid, 3,676; funerals attended, 204; marriage ceremonies performed, 187; communion seasons officiated at, 198; adults baptized, 89; infants baptized, 506; total 595; admitted on examination, 466; admitted on certificate, 334; total, 800; ecclesiastical meetings, conventions, etc., attended, 177; distance traveled (in miles), 31,918.

In addition to the above, he served seven years as principal of Saltsburg Academy, and sixteen years as Stated Clerk of his Presbytery. Though ceasing from the service of this church in 1879, he could not cease from the work he loved so well, and in which he had engaged so long. To him, inaction was impossible, nay to him, inaction would have been misery. On the prairies of Kansas, at Highland, and among the mountains of his native State, at Phillipsburg, he continued the labors of a pastor, until increasing years and gathering infirmities compelled him to cease from the full service of the pastorate. Even then he did not cease the hallowed work of preaching the gospel which he loved, but accepted appointments by his Presbytery, and carried the bread of life to the poor in the weak and vacant churches, where the people hailed his coming with delight, receiving his messages as from an honored servant of the Lord.

He died at his residence in Indiana, Pa., November 21, 1886, and after appropriate, solemn and tearful services in the church at Saltsburg, of which he was so long the faithful and beloved pastor, his remains were interred in Edgewood cemetery, Saltsburg.

Samuel W. Miller, D. D., the present pastor, entered upon the full duties of the pastorate in this church, May 16, 1880, but was not formally installed until a year later.

Hickory, Washington county, Pa., was the place of his nativity. He graduated at Jefferson College in the class of 1860, and at the

Western Theological Seminary in that of 1864. He was licensed to preach in April of the same year; pastor of the Second Presbyterian church, of Wooster, Ohio, six years; of the First Presbyterian church, of Mansfield, Ohio, six years; and it is with gratitude that he here records that without the interval of a single Sabbath since April, 1865, he has been enabled, in the providence of God to continue in the uninterrupted office and work of the pastorate until the present writing, March 12, 1888. The minutes of the General Assembly of the Presbyterian church for these twenty-two years sufficiently record the results of his distinctively pastoral work.

RULING ELDERS.

NAME.	Ordained or Installed.	Dismissed or Ceased to Act.	Died.
John Robinson....	April 1, 1824.	.....	April 25, 1856.
John McKee.....	April 1, 1824.	.....	August 18, 1849.
Wm. H. Wray.....	April 1, 1824.	April 24, 1854.	January 1, 1869.
Andrew Love.....	..... 1825.	.....	March 16, 1852.
Alexander White.....	..... 1834.	.....	October 21, 1842.
Wm. McIlwain.....	..... 1840.	.....	March 11, 1884.
Samuel Patton....	..... 1840.	Dismissed.	.....
James Rhea.....	July 22, 1849.	.....	November 29, 1867.
Wm. Moore.....	July 22, 1849.	.....	.....
Thomas McKee....	May 23, 1852.	.....	.....
Jas. B. Robinson..	December 3, 1858.	.....	November 2, 1877.
James Rogers.....	December 3, 1858.	March 18, 1880.	.....
Isaiah White.....	December 3, 1858.	.....	May 10, 1864.
Simon B. Mercer..	September 8, 1867.	.....	.....
James H. Ewing..	September 8, 1867.	.....	.....
Johnston Glass....	September 8, 1867.	.....	April 22, 1886.
Daniel Rhea.....	September 8, 1867.	.....	.....
Valentine Blank..	June 2, 1878.	.....	.....
Alex. W. Beatty..	June 2, 1878.	.....	.....
W. G. McConnell..	June 5, 1887.	.....	.....
John Weister.....	June 5, 1887.	.....	.....

SABBATH SCHOOL.

From Dr. Woodend's "Quarter Centennial" discourse we again quote: "Perhaps the first distinct movement of a religious kind looking towards organization within our bounds was the opening in the early part of the present century of a little Sabbath School and prayer-meeting united, in the Robinson and Wilson neighborhood. This, on days when there was no public worship at Ebenezer, was held in their private dwellings. The

families came together to one place on Sabbath mornings, and spent the day in giving and receiving instructions from the Scriptures, and offering their prayers and praises before the mercy seat. The school was usually taught by Messrs. Robert and John Robinson, and is believed to have been kept up until finally transferred, when our first church edifice was erected, to a little log school house (still standing at the end of the railroad bridge). This little Sabbath School and prayer-meeting was the germ out of which our present Sabbath Schools have grown, and was probably one of the earliest movements of the sort in this region of Western Pennsylvania." Although it was certain that a Sabbath School was maintained in connection with this church from the time of its organization, no records for the first forty-eight years being found, dates cannot be given. It is believed that Robert or John Robinson continued to superintend the Sabbath School for some time after its transfer from the country. Several years after the organization of the church, John M. Robinson, son of John Robinson, became the superintendent, and so far as can be learned continued to hold the office for perhaps a score of years. He was succeeded by James Moore, and later by William Moore. These brothers (the latter still living) filled the position for the next ten or fifteen years, except one or perhaps two years, during which it was filled by Prof. S. B. Mercer. March 1, 1872, another brother, Chambers S. Moore, was elected superintendent and continued in that office four years, and was succeeded as follows: David S. Robinson, two years from April 1, 1876, until April 1, 1878. John S. Smith, one year, from April 1, 1878, until April 1, 1879; John W. Robinson was chosen superintendent April 1, 1879, and has been re-elected each year since.

The first election of Sabbath School officers by the session of the church was in 1872, and inasmuch as the Sabbath School records were not preserved, great uncertainty attaches to order of incumbency, and to dates previous to that time.

ROLL OF MINISTERS OF THE GOSPEL FORMERLY MEMBERS OF
THE SALTSBURG CHURCH.

William M. Robinson, John Allen Brown, Geo. W. Chalfant, Alexander S. Foster, James E. Lapsley, Matthias M. Shirley, John W. White, Henry H. White, Moorhead Edgar, John W.

Van Eman, Walter L. Lyons, A. J. Bolar, Johnston D. White, Albert H. Brown, J. C. R. Ewing, John C. Gilkerson, and Andrew J. Gregg, 17. Mr. Arthur H. Ewing, is in attendance at the W. T. Seminary, with a view to entering the work of the gospel ministry.

SEASONS OF SPECIAL INTEREST AND LARGE INGATHERINGS.

In addition to that during the pastorate of Mr. Harper, and already noticed, two stand out with great prominence, and are esteemed worthy of special mention.

In the summer of 1878, there seemed to be much in the state of religion in the church to discourage, and little to cheer the hearts of God's people. Many professors seemed to have lost their first love, and some to have fallen asleep; mournful inconsistencies and scandalous sins, in regard to which attendant discipline had seemed to fail, threatened to rend the church. The word preached and taught appeared to produce but slight impression, and few were found inquiring the way to Zion. At the June communion only two, at the September communion only one, and at the December communion none, were added on examination. About the close of the year 1875, many Christians became sensible that something was wrong, and through humiliation, confession and prayer, they sought earnestly a revival of religion. The Week of Prayer was well observed, but although the services were continued from day to day for more than two weeks, the interest slackened, the attendance diminished and the meetings were closed amidst discouragement. Just then, by the liberality of the people, the pastor was enabled to attend the Christian convention at Philadelphia, held during the labors of Messrs. Moody and Sankey in that city. His report, on his return, seemed to awaken new interest, and meetings were resumed and continued for two months, and as a result God's people were greatly quickened and one hundred and five added to the church on examination.

The other marked season of interest was enjoyed during the winter of 1884-5. In the closing days of 1884, the pastor and session found that certain professing Christians were rearing again the family altars which had fallen into decay, and that certain parents were evincing an unusual concern for the salvation of their children; they also observed a deeper interest and spirit of inquiry

on the part of non-professors isolated from each other. At the close of the very interesting services of the Week of Prayer, the meetings were continued, but without any visible results until the third week, when, in response to a personal and individual request, the session made an appointment to meet inquirers. When the hour arrived the session was no less surprised than the different inquirers present, when instead of one, they found twenty-two gathered for spiritual counsel, and indeed all desiring to make a profession of their faith in Christ!

Preaching services were held once and twice a day for three months, and as a result the church was much revived and ninety-nine received into membership in the church on examination and profession of their faith.

The services differed little from the ordinary Sabbath services. The preaching, or rather talking, was done entirely by the pastor, and the people held up his hands by prayer and work. One special feature of the work was the judicious distribution of tracts. Never did we feel or see more clearly the fact that success in such work depends upon the presence and power of the Holy Spirit, and not on eloquent preaching or exciting services.

Go on, people of God, go on praying, preaching, teaching, hoping, trusting only in the Lord, for the Lord will yet give years of grace. He will bless his people, He will bless his people with peace, and greatly multiply the number of those who will turn unto Him and be saved. Hosanna! Amen and amen.

SLATE LICK.

BY REV. D. H. SLOAN.

ORGANIZATION AND EARLY HISTORY.

The first church established in this neighborhood, and, it is believed, the first in Armstrong county, was the Presbyterian Church of Slate Lick. The precise date of its organization cannot now be ascertained. In fact, the probability is that it never was formally organized after the custom of more recent times. But it was a preaching point and had recognition as a congregation before the beginning of the present century, probably as early as 1798. The minutes of the Presbytery of Redstone show that on October 15, 1799, the congregation of "Union and Fairfield in Allegheny county" asked for supplies, and at the same meeting of the Presbytery presented a call to Mr. Andrew Gwin, a licentiate of the Presbytery, which call he returned to the Presbytery, December 25, of the same year, in order to accept another. Slate Lick was at that time called Fairfield, and this name continues until the time of the transfer of the church to the Presbytery of Erie at its organization by the Synod of Virginia, October 2, 1801. It is further to be noted that this church was then in Allegheny county, as the county of Armstrong was not organized until March 12, 1800. It thus appears that this congregation was recognized as such at least as early as October 15, 1799. In the minutes of Redstone for April 9, 1800, it is said that supplies were asked by "Union and Fairfield in Buffaloe township," and on October 21, 1800, a similar request is recorded from "Union and Fairfield in Armstrong

county." It is to be regretted that the data for making up a history of the early years of this church are so few. In fact no church records for nearly the first forty years of its existence, except in fragmentary papers, are now known to be extant.

The call of this church to Rev. John Boyd, its first pastor, has been preserved. The names appended to it may stand as a partial index to the original roll of members. The call provides that half the amount promised should be in "cash," the other half in produce, "merchantable wheat at five shillings per bushel, rye and corn at three shillings per bushel." No fixed amount of salary is mentioned.

The subscribed names with the pledges made were the following: "Adam Maxwell, \$2, 3 bushels of wheat; William Barnett, 50 cents, 1½ bushels of wheat; Joseph Cogley, \$1; William McNinch, \$1; James Green, \$1, 2 bushels of wheat; James Travis, 67 cents; John Jack, \$1; Thomas Jack, 50 cents, 1½ bushels of wheat; George Ross, \$3; Charles Boner, \$1; William Park, —; George Byers, \$1.33, 2 bushels of wheat; Isabella Hill, \$1; Jean Kiskaden, 50 cents; David Reed, 1½ bushels of wheat; Thomas Cumberland, 50 cents, 1/3 bushel wheat."

The aggregate is sixteen names, fifteen dollars, and eleven and five-sixths bushels of wheat. Surely the love of gain was not the chief motive in impelling that pastor to enter upon the work of the holy ministry!

The call to the second pastor in 1814 is for the sum of \$150 for half time, "the one-half to be paid in grain, wheat at 75 cents, corn and rye at 50 cents per bushel." This call is signed by James Hill, Adam Maxwell, James Matthas, Jr., Jacob Young, Sr., Jacob Young, Jr., Patrick Callon, John Boney, David Feales, Thomas Caskaden, George McCaine, John Ralston, David Ralston, James Clark, James Boles, William Morrison, Robert Morrison.

HOUSES OF WORSHIP.

The parcel of ground belonging to this church, including the burying ground, consists of two acres and forty-eight perches, the titles being free of all restrictions and limitations.

First Church—The first house of worship, the exact date of whose erection has not been ascertained, was of logs brought upon the ground by the members of the congregation and hewn by Mr.

George Bell. This church stood on ground now included in the grave yard, and was longest from north to south. The door was in the north end, and an aisle ran through from the door to the opposite wall. The pulpit was located in the west end. This church was covered with shingles, which at that time were seldom used, "clap-boards" being usually employed for roofing. The floor was of loose boards, and for some years there were neither pews nor stoves. At length seats were provided, and a stove in which wood was burned, known as a "ten-plate" stove was used, and thus the practice of piety was relieved of some needless features of self-denial. No dedicatory services of this rude sanctuary are recorded, but doubtless the hardy people of that time entered and occupied it with joy. This church was not large, and on communion occasions services were conducted at "the Tent." This was a simple shed open at one side, and with a board or desk for the minister's use, while the communicants sat at a table stretching from the tent into the grove.

Second Church—In the year 1830 brick was burned near the run below the church lot for a new edifice, which was erected the following year. The building committee was James Hill, John Rea and James Smith. This church was a plain edifice, about 40 by 50 feet, and fronted toward the west, where was the principal door. It had also a door to the north and another to the south. The ceiling was supported in the middle by a number of posts—the inanimate "pillars of the church." The pulpit was at the east side. It was very high, being reached by a flight of steps with railing, the front of it being of panel work so curved that the ends attached to the wall. At the first communion service held in this church a memorable incident occurred. Owing to the crowded condition of the house and to some defects in the supports underneath, the floor suddenly gave away, cracking the ceiling and to some extent the walls. A fearful panic ensued. The people made a rush for the doors. Some sprang through the windows, and the glass flashing in the sunshine seemed like lightning, suggesting to some that the world's final day had come. Some persons were thrown down and trodden on in the mad rush for the doors, and one, Mrs. Ann Ralston, was seriously injured. It is said that the pastor, Mr. Redick, stood at the communion table, helpless to prevent the panic, but himself comparatively unmoved. After the

commotion had subsided, the service was concluded in the grove then existing near by. The building was repaired and re-occupied. The confidence of the congregation in the security of this building was never fully restored, and so after twelve years of occupancy it was abandoned.

Third Church—In the year 1843, upon the foundation of the church just described, was erected a frame building, plain but considered in very good taste at the time. The building committee was George F. Keener, George B. Sloan and James Sloan, and the contractor was Andrew Easley. The building fronted toward the south, and in that end were two doors, in two parts each and opening directly into the building. The pulpit was at the opposite end. When at length, after more than twenty-five years of occupancy, it was offered at public sale, it was purchased by George B. Sloan, who, chiefly from its materials, erected a house used for some years by the Slate Lick Classical Institute, being that now occupied by Mrs. David Robinson.

Fourth Church—This frame church having gotten in very urgent need of repairs, the question of a new church began to be discussed, and at a meeting in October, 1866, a subscription was started. In April, 1867, the building of a church was let to A. J. Elliott, of Kittanning, for \$7,250. Owing to failure in burning a kiln of brick, and for other reasons, this contract was abandoned. After some time the enterprise was again taken up with John Boyd, John Graham and David Robinson as a building committee. The church is of brick, 65 by 44 feet, fronting toward the east and with lecture room under the auditorium at the west end, the whole costing about \$7,600. The lecture room was ready for occupancy by July 31, 1870, at which time the first service was held in it, the present writer preaching the sermon.

The audience room was completed in 1871, and on the 24th day of January, 1872, it was dedicated. The service was the first of the kind ever held in the congregation, and the occasion was one of great interest. The dedicatory sermon was preached by Rev. D. Hall, D. D., and the prayer was offered by Rev. W. F. Kean, a former pastor. With gladness and enthusiasm the people began the occupancy of their new and attractive sanctuary. But in the providence of God a terrible disaster was destined to fall upon it. On the evening of Thursday, April 29, 1875, a hurricane passed over

the neighborhood, smiting in its course the church and making a complete wreck of the western end of the building. About half of the roof was torn off, part of it being carried to a great distance, and almost the entire end was thrown down, carrying the floor of the auditorium into the lecture room, which was filled with the wreck. Had it been an hour later the weekly prayer meeting would have been in session, and much loss of life would have been inevitable. The news soon spread, and sadness and gloom filled the hearts of the people. But only one course was open. The ruined walls must be restored. A building committee was appointed at once, consisting of Samuel Sloan, John Graham and William Rea, and the necessary repairs were made, at a cost of about \$1,500. On the 23d day of August, the church was re-dedicated, Rev. J. J. Francis preaching the sermon, and Rev. J. S. Boyd offering the prayer. During the year 1887, the building was remodeled and repaired, the whole cost being about \$900.

PASTORS.

This church has had in all eight pastors during its eighty-eight years of existence, an average of eleven years to each. The first of these was—

1. *Rev. John Boyd*—He was the son of John and Mary (Fulton) Boyd, and was born in Ireland in 1768. His parents with their children came to this country in 1772, settling in the bounds of Salem congregation in Westmoreland county, in which his father became a ruling elder. Three others of his sons became ministers, Abraham, Benjamin and James. John pursued his studies under Rev. John McPherrin, his pastor. On the 23d day of April, 1801, he was licensed by the Presbytery of Redstone to preach the gospel. October 21st of the same year he accepted calls from this church and Union, and in the last named church, June 16, 1802, by the Presbytery of Erie, at its second meeting, he was ordained and installed over his charge. In the services, Rev. Wm. Wick preached the sermon, and Rev. Samuel Tait gave the charges to pastor and people. He continued until April 17, 1810, nearly eight years, when, at his own request, he was released. After this he was pastor at Red Oak and Strait Creek in Ohio, Presbytery of Chilicothe, and again at Bethel, Presbytery of Oxford. He died

near Hamilton, O., of bilious fever, August 20, 1816, in the forty-eighth year of his age. At this distance of time very few reminiscences of his ministry here can be given. He was a plain man, and a faithful preacher of a plain gospel. His people here, it is said, were reluctant to part with him. He has also been described as fearless in his advocacy of the right, his opposition to Sabbath mail service in a subsequent charge, stirring up such feeling toward him on the part of some that he felt constrained to leave. It is on record that just before his death he had a "transporting view of the excellence of the gospel," and, rising up on his bed, said to those gathered into his chamber, "I have been in congregations where I was afraid to preach Christ, but if all the world were here I would speak to them of the preciousness of the gospel, and his ability and willingness to save all who come to him." The work he did and the good he accomplished here, only the great day of accounts can now reveal.

For a time between the close of the first and the beginning of the second pastorate, this church and that of Union were supplied by Rev. Robert Lee, one of the original members of the Presbytery of Erie. He was born in Donegal, Ireland, 1771, studied theology under Dr. McMillan, and was ordained, June 26, 1801. Of his work here no specific record remains. A somewhat fuller notice of him may be found in connection with the history of Union Church.

2. *Rev. John Redick*—We come now to the second, and by far the longest pastorate in the history of this church, that of Rev. John Redick, for a long time affectionately referred to as "Father Redick," who for thirty-four years was a faithful under-shepherd to this flock, and broke to the people here and at Union the bread of life. This was his first and only charge, pastor and people being so joined together that only death or its felt approach could put them asunder. Truly, in view of his life and ministry and the impress left by him on this community it may well be said that while he "rests from his labors," his "works do follow him." Mr. Redick was born in Path Valley, in the eastern part of this State. He afterwards resided in Westmoreland county, near Hannahstown; where, at the time of the burning of that town by the Indians, his father was shot and severely wounded in the arm. His father's name was John, and his mother's Elizabeth Gorrell. While he

was yet young the family settled in the north eastern part of Butler county, near the Allegheny river, where in labor upon the farm his early years were spent. Being grown to young manhood, while crossing the river in a canoe with some companions, he was accidentally shot in the leg. The partial disability thus occasioned, it is thought, turned his mind toward study and eventually put him into the ministry. He began to study under Rev. Robert Johnston, then pastor of Scrubgrass Church, going afterwards to Greensburg, now Darlington, Beaver county. His theological studies were pursued under the direction of Mr. Johnston. He was licensed to preach by the Presbytery of Erie at Meadville, October 20, 1813. Having accepted calls from this church and Union, he was ordained by the same Presbytery and installed in his charge, September 28, 1814. The services were at this place. His old preceptor, Rev. Robert Johnston, preached the sermon, and Rev. John McPherrin delivered the charges to pastor and people. And thus began a laborious, faithful, honored and successful ministry of a third of a century. Dr. Eaton in his "History of the Presbytery of Erie," uses this language: "Mr. Redick was a plain, practical preacher, and a pious, godly man. His great aim was to do the Master's will and to win souls to Christ. Through his instrumentality, the churches of his charge were greatly strengthened and built up. He spent his entire pastoral life in their service, and was entirely devoted to their welfare. His memory will long be fragrant in their midst." Mr. Redick was united in marriage to Elizabeth Coulter, a sister of Rev. John Coulter, so long and so well known throughout this region. This union was eminently a happy one. The partner thus secured was in the fullest sense of the term a "helpmeet" to him. She shared cheerfully all the hardships of his lot, her skill and economy standing to him in good degree instead of ample salary. They had nine children, five sons and four daughters.

Mr. Redick's pastorate of nearly thirty-four years was marked by earnest, self-denying labor for the Master. He was a man of decided character, and did not fail to impress himself on his congregation and the community generally. As indicating his decision it may be related that while yet a licentiate he preached at Brokenstraw, O., where the people decided to call him, and he was inclined to go. But action being delayed, and he supposing the purpose had

been abandoned, received and accepted calls from Slate Lick and Union. Then at length came a call from the other place offering him \$100 more than he was to receive here, a large sum in those days. But regarding his settlement here as providential, he would not reverse his decision, saying he "could not be bribed with mountains of gold." But with all his firmness, and though with heavy eyebrows overhanging an earnest eye, he may have seemed somewhat "severe to view," he yet had a tender heart, and sometimes his pleadings in the gospel were emphasized by tears coursing down his cheeks.

In the fall of 1848, owing to failing health, he laid down, much to the regret of his people, the work in which he had been so long engaged. He preached a tender farewell sermon from the text, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." Shortly afterwards he had a paralytic stroke, from which he partially recovered, so as to be able to attend church, where he was present the last Sabbath of his life. Being again stricken he lingered for a few days speechless and only partially conscious. But before his departure his tongue was a little loosed, and his last articulate speech was a word of endearment to the loved and faithful wife of his youth and the whole period of his ministry. He went to his reward July 11, 1850, and in the Slate Lick burying ground his body lies awaiting the resurrection of the just.

3. *Rev. William F. Kean*—The church in a few months found a worthy successor to their former pastor in the person of William F. Kean, who was licensed to preach the gospel by the Presbytery of Blairsville in January, 1848. Mr. Kean was the son of William Kean, who came from Ireland to this country when about twelve years of age. His mother was Margaret Freeman. He did not begin his studies for the ministry until he was about twenty-eight years of age. At that time he was a very successful farmer. He began preaching here and at Freeport as a supply shortly after Mr. Redick's resignation, and in October, 1849, was ordained and installed as pastor of these two churches. He had his residence in Freeport. On the 11th of September, 1850, he secured an accomplished helpmeet in the person of Miss Helen Maclean, of Springdale, to whom he was devotedly attached until

the day of his death. His charge of this church continued until in June, 1864, when, at his own request, he was released in order to give his entire service to Freeport. His pastorate at Freeport continued until the fall of 1868. His preaching was logical, often expository, enriched with free quotation of scripture, full of gospel marrow, in strict and intelligent accord with the recognized standards of his church, and aimed more to affect the heart than to please the fancy of his hearers. Gifted in the use of language, his sermons often rose to the pitch of eloquence when his strong nature was swayed by some great gospel theme. In prayer betimes his diction seemed wonderful. He was a man of magnificent form and commanding presence. He had a voice like a trumpet and an eye of peculiar power. Mr. Kean was very genial in his nature, and bringing good cheer with him, was always a welcome guest at the homes of his people. He had a large, warm heart and a noble nature. From everything little, mean or underhanded his soul instinctively shrank. He was fond of a good horse, and knew how to handle one, and many will remember in what almost princely style he used to ride up to the tree where he was wont to tie his spirited steed. If he had been a soldier what a magnificent general he would have made!

During the war he was a zealous patriot and a warm friend of the "boys in blue," particularly of those who had gone forth from his own charge. Twice he went to the army of the Cumberland as an agent of the Christian Commission. He preached about a year at Columbus City, Iowa, in 1869 and 1870. In 1871 he made a visit to Europe, Egypt and Palestine, repeating a part of the same tour with his wife in 1880. From 1873 to 1882 he was the efficient pastor of the church at Braddock. Having long cherished a desire to visit Mexico and the Pacific coast, he set out with his wife, October, 1886. In the providence of God that proved his last earthly journey. Taken seriously ill with malignant blood poisoning on the way, he died a few days after his arrival in San Francisco. His death took place October 19, 1886. And thus ended the career of a grand, good man, leaving a multitude of friends to mourn his loss. His remains were brought back, and after service conducted in the First Church, Pittsburgh, were laid tenderly to rest at Tarentum. Only his spiritual children ever

called him father. In lonely grief his wife sits in the shadow of her great bereavement.

4. *Rev. Thomas C. Anderson*—From this point onward the pastors of this church are living, and a brief notice of each is all that will be attempted. About fifteen months after Mr. Kean's departure a new pastor was secured in the person of Rev. Thomas C. Anderson, who was installed October 17, 1865. During his pastorate Slate Lick had no connection with any other church—the only time in all her history. After he left this church he secured as the partner of his ministerial joys and sorrows Miss Fannie Baker, of Philadelphia. Mr. Anderson was a faithful pastor and an earnest preacher of a pure gospel. He was released from his charge in June, 1868. He has since been settled at Huntingdon Valley, Pa., and at Glasgow, Del.

5. *Rev. John H. Aughey*—The following January came Rev. John H. Aughey. By invitation he preached two Sabbaths, and so impressed the people that they gave him a call. The church at Clinton also called him for one-fourth time. The installation took place at Slate Lick, May 8, 1869, Rev. J. McPherrin giving the charge to the pastor, and Rev. J. M. Jones that to the people. A church having been built at Srader's Grove, Mr. Aughey preached there also, although the organization was not effected until May 1, 1871. This pastorate was very brief, closing in April of the following year. During his stay he had his residence in Clinton. Since his removal he has been pastor or supply at Slippery Rock, Pa.; St. Louis, Mo.; Leavenworth, Ind.; Dallas, W. Va.; Congress, O.; Farmington, Ill.; Seaton, Ill. He is now at Chariton, Iowa.

6. *Rev. William M. Kain*—About the beginning of 1871, Rev. W. M. Kain began preaching as a supply. Accepting calls from this church and that of Srader's Grove, he was installed at Slate Lick, January 24, 1872, by a committee of the Presbytery of Kittanning, Rev. T. D. Ewing presiding, Rev. D. Hall, D. D., by invitation, preaching the sermon, Rev. H. Magill giving charge to the pastor, and Rev. S. H. Holliday to the people. This pastorate, like its immediate predecessor, was destined to be short. Mr. Kain was released from Slate Lick, October 3d, and from Srader's Grove, December 17th, following. Mr. Kain had been a lawyer

before he entered the ministry, and his preaching was of a vigorous, blunt, unadorned type, suggesting that it was aimed more to gain the verdict of the jury than to please the audience. After leaving here he was pastor at Penn Station, Pa., and supply at Rome, O., but for several years has done only evangelistic work.

7. *Rev. B. Frank Boyle*—In November, 1872, a young man of genial nature and ardent temperament, then a student in the seminary at Allegheny, came here and preached with so much acceptance that the people began to feel that possibly they saw in his person their next pastor. This proved to be the case, for the following spring the two churches of the charge gave him hearty calls. He was ordained and installed at Slate Lick, June 25, 1873, Rev. D. J. Irwin presiding and giving the charge to the people, Rev. A. Donaldson, D. D., preaching the sermon, and Rev. S. A. Hughes giving the charge to the pastor. The installation at Srader's Grove took place September 16th, following. Mr Boyle was an earnest preacher of the old gospel, a laborious and sympathetic pastor, and a warm hearted friend. During the years of his ministry some old strifes were allayed, and the church made substantial progress. Early in his pastorate, and for his use, the present substantial parsonage was built. As a companion in his labors here he secured a worthy wife in the person of Miss Celia G. Miller, of Latrobe. In the spring of 1882, greatly to the surprise and regret of the people, Mr. Boyle asked release. His request was granted by the Presbytery, April 25, 1882, he having fulfilled a ministry of about nine years. For four years past he was pastor at Irwin, Pa., and is now at Larned, Kansas.

8. *Rev. John C. McCracken*—This brings us to the present energetic and successful pastor. Long may he be the last of the list! This church seems from its record opposed to long interregnums, and to have the faculty of picking up pastors when needed. Calls from the churches of the charge being accepted by Rev. John C. McCracken, he was duly installed, November 2, 1882, Rev. H. L. Mayers preaching and giving the charge to the people, and Rev. J. S. Atkinson, by request, giving the charge to the pastor. Mr. McCracken has a secure place in the affections of his people, as has his wife, formerly Miss Emma Hill, of Leechburg.

RULING ELDERS.

The elders of this church at its organization were Thomas Fails, George Long and Adam Maxwell. Thomas Fails lived on the place now owned by J. J. Rea. Mr. Long died December 30, 1815. In 1808, James Hill and Jonathan Moore were added. Mr. Hill lived on the farm since owned by Finley Wilson. In 1809, Mr. Moore removed to Ohio. The next addition was William Morrison. The exact date is unknown. For many years he was clerk of the session. He died May 26, 1862. About 1830, Arthur Hill and James Green were chosen to the eldership. The dates of removal or death have not been ascertained. March 19, 1844, a fifth election was held, resulting in the choice of John Boyd, Jas. Blaine and Joseph Galbreath, who were inducted into office, April 21st, following. In 1853, Mr. Galbreath was dismissed to Buffalo Church. John Boyd was for many years clerk of the session until his sudden death, November 15, 1880. James Blaine died December 29, 1883.

The sixth election resulted in the choice of William Rea, Jas. Hall and James Boyd. Mr. Boyd did not accept, and the other two were ordained and installed, March 25, 1853. About 1863, Mr. Hall removed, though for a few years past he has been again in the bounds of the congregation. At the next election James Brown, James Redick, Samuel Sloan and James Shields were chosen. Mr. Redick declined the office, and the others were duly inducted, October 4, 1861. Mr. Shields was dismissed to Freeport early in 1866, and died August 30, 1887. Mr. Sloan died October 15, 1876. The eighth and last election resulted in the choice of J. C. Cheeseman, M. D., and H. C. Bricker, who were inducted into office January 9, 1881. Prof. J. S. Brown was also chosen, but declined to serve. Dr. Cheeseman is now clerk of the session. The whole number of elders has been eighteen, showing long average terms of service. Of their lives and works in detail time would fail me to speak. So far as known, they have been godly, faithful men. Twelve of them rest from their labors and have entered into their reward.

THE SERVICE OF PRAISE.

This congregation has long been noted for the heartiness and general excellence of its singing in the public worship of the sanctuary, the people almost without exception joining in this delightful

service. As long as sixty years ago the art of vocal music was taught here, and the people became familiar with the book called "The Beauties of Harmony."

During the early years of this church the old version of the psalms, known as Rouse's, was used in the service of praise. Just when this congregation ceased the exclusive use of Rouse's version I have been unable to learn. But it seems to have been some time during the pastorate of Mr. Redick. The collection used was that with versions of the Bible psalms and an arrangement of hymns in three parts or "books." In a congregation as conservative as this one it might be expected that the introduction of hymns would meet with some opposition. However, no formidable remonstrance was made, and the peace of the congregation suffered no serious disturbance.

So far as known the first leader in the service of praise was William Morrison, for a long time before his death familiarly known as "Grandfather Morrison." With him was associated James Foreman, for a time, and their service extended through perhaps thirty-five years. Then followed James Shields and William Ralston, and again James Sloan and James Hall. The service of these men, or some of them, continued until about 1853. Near this time, in the pastorate of Rev. W. F. Kean, himself a lover of music, and having a good gift in that direction, a choir was made up of selected persons, although out of deference to a feeling of suspicion on the part of some in regard to choirs, the name was not much emphasized. These persons sat in the rear of the church. Robert M. Kiskaddon being leader. Other leaders for periods longer or shorter in order as nearly as recollected have been: John A. Hall, Robert A. Kiskaddon, M. Hillis Boyd, William Sloan, John E. Sloan, J. Shields Brown, J. Harvey Blaine, Harvey Bricker. Since Mr. B.'s death in the spring of 1887, no one has been specially designated as leader. In September, 1876, an organ was first introduced. The organists who have served in turn or as occasion required have been J. S. Brown, J. M. Blaine, Annie Bricker, (Mrs. W. J. Boggs), Annie McCaslin, Emma Robinson and Mollie Barnes. In the present church the choir occupied the gallery until 1887, when they took position on a platform to the left of the pulpit.

SABBATH SCHOOL.

Owing to the lack of full and connected records, only a very general account of the Sabbath School can be given. It is said that a school had been organized as early as 1818, but having died out it was reorganized about 1832. Its first superintendents were John Rea and James Boyd. For several years, about 1850, no school was held in the church, partly from the fact that few of those ordinarily in attendance were in the immediate vicinity of the church. At this period school was held in Wilson's school house, about three miles northward from the church. On being reopened it is thought James Brown and William Rea were mostly in charge as superintendents. John Boyd, Esq., at different times filled this office for sixteen years, the last term being from about 1871 to 1876. In 1859, James Brown and William Rea were the superintendents; in 1862, James Brown and William Rea; in 1866, D. H. Sloan and Prof. H. W. Parks; from 1867 to 1871, D. H. Sloan; from 1876 to 1881, J. Shields Brown; 1882, James Hall; 1883, John F. Boyd; 1884, S. R. Gibson; 1885-6, Rev. J. C. McCracken; 1887, S. R. Gibson.

Until the incumbency of J. S. Brown, the school was open only during the summer months, but since then the entire year. The membership as last reported is 159.

MISCELLANEOUS.

About the beginning of the pastorate of Mr. Kean the use of "tokens" in connection with the administration of the Lord's Supper was discontinued. About the same time the use of tables for communion purposes was abandoned.

During Mr. Kean's pastorate in the early part of the year 1858, the church was visited with a precious revival of religion, the whole community being stirred and the church being filled from night to night with deeply interested congregations. As a result of this awakening, forty-three persons were added to the church. Years after the pastor was wont to speak of that occasion with deep feeling, and precious memories of the scenes then witnessed are yet cherished by many.

Attached to the church lot of this congregation is a burial place inclosing about an acre of ground. It has been enlarged two or

three times to make room for the increasing numbers of those seeking place in this "city of the dead." This is the oldest burial place in the neighborhood, and here, all in peace together, their day of hardy toil as the pioneers of civilization being ended, under many a grassy mound,

"The rude forefathers of the hamlet sleep."

The present officers of this church are the following: Elders, James Brown, William Rea, J. C. Cheeseman, H. C. Bricker; Trustees, James Boyd, Oliver C. Stonecipher, James Adams; Superintendent of Sabbath School, Samuel R. Gibson.

The membership of the church has steadily increased from the beginning, although owing to the organization of other churches around it representing the same faith, the aggregate has never been very large. The number of members at the organization is not now known. In 1832 there were 120; in 1840, 138; in 1865, 162; in 1875, 141; in 1880, 174; in 1887, 196; in 1888, 200.

Of the sons of this church born and reared within its bounds or at some time upon its roll, ten have entered the ministry of the Presbyterian Church, and all are living to-day, as follows: Robert A. Hill, John F. Hill, David Hall, James S. Boyd, David H. Sloan, J. Harvey Shields, A. Fulton Boyd, Robert McCaslin, David R. McCaslin and Joseph L. Weaver. David Law, became a minister of the Cumberland Presbyterian Church, and is now deceased.

In a few years more this church will enter the second century of her existence. May her future be increasingly bright and prosperous! Through coming generations may she stand here an advocate and exponent of a sound faith and a pure morality, her sons and daughters, whether remaining in her bounds or going out to other and distant places, ever living to honor the Christian name and to bless the world!

SMICKSBURG.

BY REV. GEORGE W. MECHLIN, D. D.

ORGANIZATION.

The desire for a Presbyterian Church in this village, situated in the northwest corner of Indiana county, was indicated in a subscription paper drawn December 20, 1852, for the purpose of erecting a building. This paper was signed by over one hundred names, many of them members of other denominations, with sums annexed varying from one hundred dollars to one dollar: Joseph Robinson, \$100.00 in material, J. H. McComb and Robert Jordan, each \$25.00. Smaller sums are annexed to the other names. The paper footed about \$540.

Early in the next year Joseph Robinson, R. Jordan, J. T. Kerr, J. H. McComb, J. A. McCormick and Lysander Barrett were selected as a building committee, who purchased two lots of J. Y. Brady and James Work, and proceeded to build a frame church, 40 by 45 feet, one-story, according to a draft prepared by William M. Findley. The contract was let to George Condron, August 19, 1854, for three hundred and fifty dollars. He appears to have only completed the building as far as the walls, roofing and floor. It was afterwards finished by Jacob H. Jamison, and painted by John McCormick. The cost was from \$1,300 to \$1,400, which was raised by various subscriptions, extending beyond the congregation. The church was organized June 9, 1854, by a committee appointed by the Presbytery of Blairsville, consisting of Rev. C. Forbes, Rev. John Caruthers and William Kirkpatrick, elder. The

following appear to have been the members enrolled at the organization: Thomas M. Travis, Mrs. Jane Y. Travis, Mrs. Margaret Hill, Mrs. Margaret Adams, Mrs. Margaret and Miss Sarah Ritchey, Mrs. Catharine Irwin, Mrs. Elizabeth Robinson, John C. Alcorn, Mrs. Susan Alcorn, Andrew L. McCluskey, Mrs. Eva McCluskey, David and Mrs. Nancy Warner, Marcus and Mrs. Nancy and Mrs. L. Barrett, Mrs. Sarah Y. Lannum, Lysander and Mrs. Elizabeth Barrett, Mrs. Rachel McCormick, James and Mrs. Margaret Y. Gourley, Miss Lousia B. Gourley, John and Nancy and Mrs. Elizabeth McClelland, Mrs. Sarah Jane Barrett and William and Mrs. Jane Travis.

ELDERS.

John McClelland, Joseph W. Marshall and David Warner were elected and ordained elders. The last soon removed West, and our knowledge of his history ceased. J. W. Marshall afterwards united with Plumville Church, and, therefore, ceased to be an elder in this church. Mr. McClelland, aged and infirm, survives and still is devoted to the work to which he was called by the church. Robert Jordan and William G. Travis were ordained September, 1866. Mr. Jordan died some years ago a member of Gilgal Church. Mr. Travis died June 5, 1886. For twenty years he was devoted to the sustaining of this church by his prayers, time and means. His loss is greatly felt. He had been clerk of the session for many years. William H. Crawford, Cyrus E. Barrett and Robert Marshall were ordained and installed by Rev. G. W. Mechlin in 1879. Mr. Marshall died August, 1885. His death was another very serious loss to the congregation. Liberal with his means, respected by all who knew him and sincerely devoted to the spiritual and temporal prosperity of the church, his removal has left a void in this little flock hard to fill. Messrs. Crawford and Barrett yet survive, and with Mr. McClelland compose the present session, who are working and waiting for times of refreshing from the Lord on this "handful of corn in the earth upon the top of the mountains." Mr. Barrett is now clerk of the session.

PASTORS AND SUPPLIES.

Rev. C. Forbes supplied it with preaching occasionally while he remained at Glade Run. Rev. J. H. Kirkpatrick, G. W. Mechlin and others preached as supplies from time to time, until

Rev. J. M. Jones began his labors in 1862. He was installed, September 29th. Rev. J. Caruthers preached the sermon, Rev. D. D. Christy gave the charge to the pastor, and Rev. G. W. Mechlin to the people. He was released June 23, 1868. Rev. Carl Moore was installed, August 31, 1869. Rev. W. F. Morgan preached, Rev. J. Caruthers presided and charged the pastor, Rev. J. Logan Sample, the people. He was released June 23, 1873. These are the pastors of this church. Each was installed for one-fourth time.

Revs. W. F. Morgan, C. C. B. Duncan and James Caldwell were stated supplies each for a time, dates not known.

The following students preached during their vacations in their seminary course, about five months each: L. Mechlin, 1875; H. T. McClelland, 1876; J. C. McCracken, 1877; John S. Helm, 1879-81; A. J. Herries, 1882.

Occasional supplies were appointed by the Presbytery until the fall of 1884, when the Presbytery of Kittanning requested the church of Glade Run to allow their pastor to give Smicksburg Church some portion of his time for afternoon service. Glade Run acceded to this request at their annual meeting, January 3, 1885, granting "Rev. G. W. Mechlin, D. D., their pastor liberty to supply Smicksburg Church once or twice each month in the afternoon and two Sabbaths of each year to hold communions." This arrangement still continues. The membership roll contains 126 names, of whom only about 20 now remain, and some of them are quite old and feeble. The others have died or removed. Several of the largest families emigrated to the West. Those still remaining are holding on in hopes of greater strength in days to come. They are united and harmonious. The inhabitants of the vicinity are nearly all allied to churches of other denominations. The Lutheran Church kindly opened their building to the use of the Presbyterians for years, until their house of worship was ready for occupancy, and in other ways have shown kindness to their younger sister.

A charter of incorporation, which legally secures the property of the church, was obtained from the court of Indiana county some two or three years ago. The present trustees are Cyrus E. Barrett, W. H. Crawford and Wilson Bowser.

SRADER'S GROVE.



BY REV. J. C. M'CRACKEN.



In the year 1868, seven families, viz., those of John G. Weaver, James Shields, William M. Hill, William Hill, Robert J. Hill, A. C. Srader and M. H. Boyd, with a view of securing an organization, proceeded to the erection of a building on a lot donated for the purpose by Mr. Andrew Srader, Sr. This building, a neat little frame, was completed June, 1869, at a cost of something over \$2,000. They asked at once for an organization, but it was not granted them until April 4, 1871.

The organization was effected May 1, 1871, by a committee of Kittanning Presbytery, consisting of Rev. John M. Jones, Rev. A. S. Thompson and elder James Quigley. A sermon was preached by Rev. John M. Jones, after which an expression was given by the members present of their desire to be organized into a Presbyterian church. Whereupon the committee proceeded with the organization, which they called *Srader's Grove*, because the church is situated in a beautiful grove, formerly belonging to the Srader farm.

The following persons presented certificates from other churches: from Slate Lick Presbyterian church, James Shields and Rebecca Shields, John G. Weaver and Margaret Weaver, Joseph and Jacob Weaver, Andrew C. and Eleanor Srader, Andrew Srader, Sr., and Elizabeth Srader, Robert J. Hill, Mary Hill, William Hill, Elizabeth Hill, Rachel B. Hill, Elizabeth Hill, Jr., M.

Hillis Boyd, Elizabeth F. Boyd, William Sloan, Mary Sloan, and from the church of Freeport, John G. Bowser and Eliza Bowser.

Four persons were elected to the office of ruling elder, viz., James Shields, R. J. Hill, John G. Weaver, and M. Hillis Boyd. Mr. Hill declined to serve. Messrs. John G. Weaver and M. Hillis Boyd were ordained, May 26, 1871, Mr. James Shields having been an acting elder in Freeport church, and all three were installed. Messrs. William Hill, Andrew C. Srader and William Sloan were elected deacons and installed as such, May 28, 1872. On May 18, 1872, Mr. W. B. Srader and wife were received on certificate from Union church. Mr. Srader, having been a ruling elder in the church of Union, was elected and installed as such in Srader's Grove church.

This church was organized with twenty-two members, and now, 1887, has a membership of seventy-eight. The Sabbath School membership is eighty-three, which keeps about the same the whole year. The following persons have served as superintendents of the Sabbath School: 1869 and 1870, John G. Weaver; 1871, M. H. Boyd; 1872, James Shields; 1873, M. H. Boyd; 1874, W. B. Srader; 1875, William Sloan; 1876, John G. Weaver; 1877, L. H. Otterman; 1878, William Sloan; 1879-1880, W. H. Boyd; 1881, ———; 1882-1884, M. H. Boyd; 1885, W. J. Kiskaddon; 1886-1888, M. H. Boyd.

The music in church and Sabbath School is under the supervision of Messrs. M. H. Boyd and William Sloan. From the organization of the church till January 1, 1883, the book of praise entitled "Psalms, Hymns and Selections," was used, and since that time the Presbyterian Hymnal has been used. An organ was never used in worship until January, 1884, when the instrument now in use was introduced.

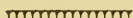
This church has been ministered to as follows: Rev. J. H. Aughey, supply, from January, 1869, to April, 1870; Rev. W. M. Kain, supply for a few months and then pastor, from January 24, 1872, to December 17, 1872; Rev. B. F. Boyle, supply and then pastor, from August 14, 1873, to April 25, 1882; since October 1, 1882, it has been served by the present incumbent, John C. McCracken, who was installed November 2, 1882.

Srader's Grove has always been connected with Slate Lick in supporting a pastor, the former taking one-fourth of the pastor's

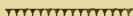
time and having preaching regularly each alternate Sabbath in the afternoon.

During the autumn of 1883, the church building was renovated and very much improved in appearance. At this time the church has but three elders, Mr. James Shields having died August 30, 1887; and but two deacons, Mr. William Hill having died June 19, 1884. For further notice of pastors, see Slate Lick.

STRONGSTOWN.



BY REV. D. H. SLOAN.



This was a small congregation with a short and not specially brilliant record. It was located in the eastern part of Indiana county, at the hamlet whose name it bore, on the highway leading from Indiana to Ebensburg. It was organized by the Presbytery of Blairsville, November 19, 1849. How many were its original members has not been ascertained. Its name first appears in the statistical reports of this Presbytery in 1860, when it is credited with twenty-two members, and as having paid \$34 for congregational purposes. The next year and each succeeding year to 1865, it is credited in the reports with thirteen members. In 1860 and 1861, it was recommended to the Board of Domestic Missions for aid to the amount of \$30. For a time during the earlier part of its existence it enjoyed the services of Rev. J. H. Kirkpatrick as a stated supply. Aside from this arrangement it had only occasional supplies. Dr. Donaldson in 1873, thus summed up its history in the respect now under consideration: "No pastor, one stated supply, and a long, long vacancy." At that time, however, the church had no separate existence, as Presbytery had formally dissolved it, October 4, 1865. The record is as follows: "On motion of Rev. A. McElwain the members of Strongstown church were transferred to the church of Harmony, and the name of Strongstown was stricken from the roll of Presbytery."

TUNNELTON.

BY REV. D. H. SLOAN.

To the Presbytery of Kittanning in session, April 24, 1878, a petition signed by a number of persons, twenty-four of whom were church members, was presented asking for the organization of a church at or near Kelley's Station, Indiana county, Pa., and a committee consisting of Revs. F. Orr, P. Baker and elder S. J. Craighead was appointed to visit the place and make report. The report of the committee being favorable, Presbytery granted the organization, July 10, 1878, and appointed Revs. F. Orr and John Gourley and elder W. T. N. Wallace, to effect the organization which was accomplished, August 9, 1878, the church taking the name of Tunnelton.

The church was organized with nineteen members. The names of these so far as reported, are the following, viz: Joseph Critzer, Martha Critzer, Joseph Elliott, Elizabeth C. Elliott, Isabella Crusan, Letitia C. Dunlap, W. W. Spence, E. J. Spence, Margaret Jones, Catharine Johnston, Margaret McLaughlin, Martha Crusan, E. J. Patton, B. J. Patton, Mary McLaughlin.

The congregation owns a lot of ground which was purchased of Samuel Waddle. On this is erected a frame house of worship, in size fifty by fifty-two feet, well furnished, and valued at one thousand dollars.

This church has never had a regularly installed pastor. From the time of organization until 1885, Rev. Franklin Orr served the church as a stated supply. During 1886 and 1887, it was regularly supplied by Rev. T. R. Ewing, D. D., of the Presbytery of

Blairsville, and since that time by Rev. A. A. Hough, of the same Presbytery.

At the time of organization, Joseph Elliott and Joseph Critzer were ordained and installed as ruling elders. Nathaniel Nesbit was added to the session, April 23, 1881, Samuel M. Nesbit, October 18, 1884, and John E. Gill since the last date. The three persons last named constitute the present session of which Samuel M. Nesbit is clerk.

The membership as reported in 1888, was fifty-one.

UNION.



BY REV. J. C. M'CRACKEN.



Union Presbyterian church, situated in East Franklin township, Armstrong county, Pa., is, with a single exception, perhaps the oldest church of any denomination in the county, and, with three exceptions, the oldest Presbyterian church in the Presbytery of Kittanning. It was recognized as a congregation as early as 1799, as will be seen more fully by reference to the history of Slate Lick.

There is now no means of knowing either the number or the names of its original members. Indeed, little is known of its membership for many years after its organization. It is certain, however, that the congregation took in a large scope of territory.

The first pastor, Rev. John Boyd, was installed, June 26, 1802, and continued to serve this church and Slate Lick until April 17, 1810. Both these churches were greatly blessed under his ministry.

As near as can be determined, at this time, the first session consisted of Rev. John Boyd, with elders Joseph Shields, William Noble, Charles McClatchey and James Barr.

From about the middle of the year 1810, the church was served about one year by Rev. Robert Lee as stated supply.

After an interim of four years, during which the church had but occasional supplies, Rev. John Redick received and accepted a call from Union in connection with Slate Lick and was installed, September 28, 1815. To these two churches he devoted his entire pastoral life, being released from his charge in the autumn of 1848.

The congregation worshipped in a log church until 1820,

except on special occasions, such as communions, when it was their custom for forty years after the organization to hold services in a large tent in a grove beside the church. In 1820, a small frame church was built, which, in 1828, was enlarged by the addition of nineteen feet to the length of it. On the first day of January, 1840, this building was broken down by the weight of snow on the roof. The following summer another frame building was erected, forty by sixty feet, with the ceiling twelve feet high.

From the close of Rev. John Redick's pastorate, in 1848, the church was without a pastor until 1851 when Rev. Geo. Cairns became pastor and continued such for two years. Then the church was served six months by Rev. J. F. Boyd as stated supply.

After this the church was vacant until July 20, 1856, when Rev. David Hall became pastor of this and Brady's Bend churches and continued such until November, 1866. During this pastorate the membership of the church reached two hundred, the highest number ever attained.

July 1, 1868, Rev. J. M. Jones became pastor and so continued until October 1, 1873. This was the first and only pastor ever employed by Union for full time.

In the summer of 1873, a lot was purchased on the front street of the vilalge of Middlesex (Cowansville, P. O.) on which a two-story frame church was built, costing \$4,000. It was dedicated by Rev. D. Hall, D. D., of Indiana, and the following winter was destroyed by fire. The following summer, 1874, the present house, which is frame, was built at an expense of \$3,600.

The next pastor was Rev. W. J. Wilson, who was ordained and installed, June 4, 1876, the church of Midway taking one-half his time. This pastorate lasted until the fall of 1879, after which the church was dependent on supplies until January 14, 1881, when Rev. Hezekiah Magill became pastor, being installed for one-half his time here, and the other half at Midway. During his pastorate Union enjoyed two or three precious revivals, and large accessions were made to her membership. In the fall of 1884, he was, at his own request, released by Presbytery, and since that time Union has not had a pastor. During the year 1885, the church was supplied by Rev. J. C. Shearer, and, 1886, by Mr. T. W.

Swan, of the Western Theological Seminary. Then Rev. S. A. Hughes, of Parker City, supplied until April, 1888. The following persons in addition to those already mentioned, have served as ruling elders, viz.: John Brown, John Craig, James Ralston, Robert Shields, James Brown, A. H. McKee, John Leard, John Ambrose, William Patton, R. G. Ralston, M. D., William Noble, Jr., James Adams, John Patton, James Wilson and Harvey Patton. Of these James Ralston, John Leard, Robert Shields, James Wilson and Harvey Patton are dead.

BIOGRAPHICAL NOTICES OF DECEASED MINISTERS.

1. *Rev. John Boyd.* See history of Slate Lick.

2. *Rev. Robert Lee.* Mr. Lee was born in Donegal, Ireland, in the year 1771. In the year 1787, he came with his father's family to this country and settled in Washington county, Pa. In 1794, when he was twenty-three years old, he began a course of preparation for the ministry, at the Canonsburg Academy. This he did at the advice of Dr. John McMillan, who offered to aid him in his support whilst pursuing his studies. After completing the classical course then prescribed at Canonsburg, he studied theology under the direction of Dr. McMillan, and was taken under the care of the Presbytery of Ohio, as a candidate for the gospel ministry, December 17, 1799. He was licensed to preach the gospel by the same Presbytery, October 22, 1800. June 26, 1801, he was installed pastor of the churches of Amity and Big Spring. After a pastorate of six years, on account of failing health, he asked Presbytery to release him from his charge, which was done July 14, 1807. He continued in the Presbytery for five or six years, preaching in various churches as stated supply. One of these years, 1810, he supplied the churches of Union and Slate Lick. His membership being transferred from the Presbytery of Erie to that of Redstone, he received and accepted a call from the church of Salem, Westmoreland county, Pa., and was installed as pastor the second Tuesday of August, 1813. From this charge he was released October 20, 1819. In November, 1821, he removed with his family to what is now Ashland county, Ohio, and there became connected with the Presbytery of Richland. For about four years he served the church of Hopeful, afterwards Ashland, as pastor. He then became the pastor of Bucyrus, Crawford county, Ohio.

Here he continued to labor many years, and with great success. After retiring from this field, he never again became a pastor, but, residing in Leesville, Ohio, he preached with considerable regularity in various vacant churches and mission points, as long as he lived. He died February 9, 1842, in the seventy-first year of his age, and the forty-first of his ministry. His life is said to have been one of great labor and usefulness.

3. *Rev. John Redick.* See history of Slate Lick.

4. *Rev. George Cairns.* Mr. Cairns was born in Ireland in 1817. He graduated from Jefferson College in 1846, and from the Western Theological Seminary in 1849; was licensed in 1849, and ordained in 1850 by the Presbytery of Allegheny; pastor at Buffalo church in same Presbytery, 1850-56; of Union, 1850-53; supply at Glade Run and Clinton, 1853-56; Princeville, Ill., 1857; pastor, Prospect, Ill., 1857; in 1852, was married to Miss Elizabeth A. Templeton, of Union church. He died at Princeville, Ill., June 25, 1863.

5. *Rev. J. C. Shearer.* Of Mr. Shearer no detailed information has been secured. He was much esteemed while he ministered to this church that would gladly have retained him as pastor. His death occurred shortly after he ceased his labors here.

NOTICES OF MINISTERS STILL LIVING.

1. *Rev. J. F. Boyd.* Mr. Boyd is a native of Allegheny county, Pa. Received his preparatory training at Butler Academy. Entered Washington College, Pa., in 1846, and was graduated, September 26, 1849. Spent three years at Western Theological Seminary. Was licensed to preach the gospel by Presbytery of Allegheny (now Butler), April 12, 1853. Went at once as a Home Missionary to Muncie, Ind., and was ordained by the Presbytery of Muncie, June 8, 1854. At first he had charge of three churches, afterwards four and a fifth regular preaching point, taking in a field about twenty-five miles long and twelve miles wide. Being driven from this field by malaria, he returned to Pennsylvania, and as soon as able to preach he took charge of the church of Union, Allegheny Presbytery (now Kittanning), as stated supply, continuing in this capacity six months.

Next he became pastor of Harrisville and Amity churches in Butler county, where he continued ten years. Then he was called to the churches of Bull Creek and Natrona in Allegheny county, and from there was called to Cross Creek and Pleasant Hill churches in Steubenville Presbytery, Ohio, continuing pastor of the two churches for several years and of Cross Creek church ten years in all. Since his release from Cross Creek church, about 1880, he has been preaching almost constantly as a supply in his own and other Presbyteries.

2. *Rev. David Hall, D. D.* Rev. David Hall was born near Slate Lick, Armstrong county, Pa., December 13, 1828. Was graduated from Jefferson College, 1850; from Western Theological Seminary, 1854; licensed by Allegheny Presbytery, June 20, 1854. Was ordained by the same Presbytery, November 5, 1856. For about a year was co-pastor in the first church of Columbus, Ohio. Was installed pastor of Union and Brady's Bend churches, July 20, 1856; released from this charge, November, 1866; pastor at Mansfield, Ohio, 1867 to 1874; since 1874, has been pastor of Indiana church. Washington and Jefferson conferred upon him the degree of D. D. See also history of Indiana.

3. *Rev. J. M. Jones.* Mr. Jones was born near Congruity church, Westmoreland county, Pa., June 3, 1821; entered that church on profession of faith, February, 1838; was a student in Greensburg Academy, Pa., in the summer of 1844, afterwards in Edinburg Academy, Ohio; spent from November, 1848, to October, 1849, at Elder's Ridge Academy, and entered Washington College in 1849, and was graduated in 1851; taught for some time in Glade Run Academy, Armstrong county, Pa.; in the fall of 1853, entered the Western Theological Seminary, and was graduated in 1855, having studied one year privately under Rev. C. Forbes. He was licensed to preach by the Presbytery of Blairsville, January 10, 1855, and ordained by Presbytery of Cedar, June 25, 1857; labored in Iowa, as a Home Missionary, from June, 1855, to October, 1861; was Principal of Glade Run Academy from November, 1861, to July, 1868, and at the same time pastor of Smicksburg church, and part of the time stated supply of Plumville church. July 1, 1868, he was installed pastor of Union, and continued in this capacity until October 1, 1873. From October,

1873, to May, 1887, he was pastor of Pine Run church, Presbytery of Blairsville. He is now pastor of the Cross Roads church in same Presbytery.

4. *Rev. W. J. Wilson.* Mr. Wilson, whose parents came from the north of Ireland in the year 1844, was born at Fruitsburg, Clarion county, Pa., November 13, 1844. In the spring of 1852, he removed with his parents to Richardsville, Jefferson county, Pa. Having spent nearly two years in the army, in September, 1865, he entered Westminster College, at New Wilmington, Pa. Early in his course, he left college to engage in the fall of 1869, to teach school at Richardsville, where he remained a year. After this, he entered Iron City Commercial College, at Pittsburgh, Pa. In the spring of 1871, he opened a select school at New Bethlehem, Pa., where he remained one year. In September, 1872, he re-entered college and was graduated, June, 1873. The following September, he entered the Western Theological Seminary and was graduated April 20, 1876. He was licensed to preach by the Presbytery of Shenango, April, 1875. June 14, 1876, he was ordained by the Presbytery of Kittanning and installed pastor of Union and Midway churches. In October, 1879, he was released from this charge, and removed to Malvern, Iowa, and there preached as stated supply for a year. In the fall of 1880, he removed to Callensburg, Clarion county, Pa., and there still remains as pastor of Callensburg and Concord churches and stated supply of Bethesda.

Rev. Hezekiah Magill. Mr. Magill was born near Steubenville, Jefferson county, Ohio, September 12, 1842. Prepared for college at Bethel Academy, Allegheny county, Pa.; was graduated from Jefferson College, Pa., 1864, and from Western Theological Seminary, 1867; licensed to preach by Steubenville Presbytery, April, 1866; ordained by Presbytery of Saltsburg, May 9, 1867, and installed pastor of Concord and Mahoning churches, October 1, 1872; was transferred from that charge to Apollo, and the same month was installed pastor. September 4, 1879, he was released from this charge and became stated supply of Union and Midway churches, serving them in this capacity until January, 1881, when, having received and accepted calls, he was installed over these churches. His labors here continued until October,

1884. Thence he removed to Prairie City, Ill., November 1, 1884, and from here he removed, on account of sickness in his family, to Council Grove, Kansas, November, 1885, where he still continues to labor with marked success.

6. *Rev. S. A. Hughes.* For notice see history of Parker City.

WASHINGTON.



BY REV. A. T. BELL.



In 1872 a few of the citizens of Washington township, Indiana county, Pa., agreed to erect a building for the public worship of God. Inasmuch as the association contained adherents to various branches of the Christian church, the house was to be open to the use of all Christian denominations. To complete the project some contributed money, some gave building material, and others labored at the building. The house was soon completed. It was 30 by 30 feet, of hewn logs, "shingle roof"—then a distinguishing feature—furnished with "plain seats," and was named "Washington Church."

The lot of ground containing about fifteen acres, upon which this church was erected, two miles west from the village of Kellysburg (Home P. O.,) had been donated by Mr. William Patterson for church and school purposes, and so deeded without any restrictions. The nearest Presbyterian churches were Indiana and Gilgal, then under the care of Rev. John Reed.

The first stated supply of Washington was Rev. Nicholas G. Sharrats, then pastor of the Lutheran Church, Indiana. He was engaged to preach during the year 1829, one sermon each fourth Sabbath afternoon. The next year Rev. David Barclay, Presbyterian, was engaged for each fourth Sabbath for one year. In the autumn of this year the congregation appointed Mr. Joseph Diven to present before the Presbytery of Blairsville a petition for the organization of a Presbyterian Church. The Presbytery granted the request, and appointed Rev. John H. Kirkpatrick to effect the organization, who accordingly convened the Washington society in

the spring time of 1831, and organized Washington Presbyterian Church. At the organization Messrs. Joseph Diven, John McGara and Abraham Moore, Jr., were elected elders. Mr. Diven having served in the office at Glade Run was installed, Messrs. McGara and Moore were ordained and installed. The roll of members at the organization cannot be produced.

Soon after the organization Rev. David Barclay moderated a congregational meeting, at which a call for one-half of the ministerial labors of Rev. John H. Kirkpatrick, was made out. Elder Joseph Diven was chosen to lay the same before the Presbytery. The call having been placed in the hands of Mr. Kirkpatrick, was by him accepted on the condition that the time be changed from one-half to one-third for the first year, and arrangements were made for his installation. At the installation Rev. D. Lewis preached the sermon, Rev. John Reed delivered the charge to the pastor, and Rev. Elisha D. Barrett that to the congregation.

The sacrament of the Lord's Supper was first administered here in April, 1832. Up to this time forty-four members had been received, twenty-three by letter and twenty-one by profession of faith. Soon after this Messrs. Christopher McEwen, John Shields and Samuel Lewis were elected, ordained and installed elders.

In 1834 a second church building was erected on ground a short distance east of the present site, donated by Mr. Godfrey Lightcap. This was a frame building 40 by 40 feet, and cost about \$1,000.

In 1848, Rev. John H. Kirkpatrick was released from the pastoral care of this church. In 1850 the pulpit was supplied by Presbyterial appointments. This same year Messrs. Jesse Marlin and Robert Allison were elected, ordained and installed elders.

April 20, 1852, Rev. S. P. Bollman was installed pastor for one-half time, Rev. C. Forbes preaching the sermon, Rev. A. Donaldson charging the pastor, and Rev. D. Lewis the people. After serving the congregation for fifteen months, Rev. S. P. Bollman was released from the pastorate on account of failing health, yet continued occasionally to supply the pulpit.

September 1, 1857, Rev. William G. Shand was installed pastor for one-half time, the other half being given to Centre, which pastorate continued for but little more than one year or to October

6, 1858. Then the congregation had to depend on occasional supplies till 1860, when Rev. D. D. Christy supplied the church for a time, and having accepted calls from this church and Centre, he was installed July 3d of that year. His pastorate continued to May 4, 1863, when he was released from the charge. During the three years following the church was without a pastor, Rev. S. P. Bollman, however, serving as stated supply for six months in 1864, and for three months in 1865.

On August 21, 1865, Rev. S. P. Bollman, being then pastor at Centre, was installed pastor of this church for one-half time by a committee consisting of Revs. John Caruthers, W. F. Morgan and Andrew McElwain. This pastoral relation was dissolved April 12, 1870. Mr. T. B. Anderson, a student of theology in the Western Theological Seminary preached one sermon each Sabbath during the summer of 1871. The following summer the Presbytery sent Mr. E. G. McKinley another student of the Western Theological Seminary to supply the pulpit for five months.

Having decided to build a new house of worship the congregation in the fall of 1871 appointed Messrs. John Prothero, Solomon Lightcap, Joseph M. Bell, J. M. McLaughlin and William Wallace a building committee. The ground was purchased from J. M. and Oberlin McLaughlin a few feet southwest from the old building, and the house was built thereon in the summer of 1872. This building is also a frame one, having a main auditorium 40 by 57 by 18 feet, a vestibule 6 by 40 feet, and a lecture room in the half basement 40 by about 30 feet. Its cost when completed and furnished was \$4,000. The church was formally dedicated to the worship of God, June 1, 1873. In this service the Scripture was read by Rev. George W. Mechlin, who also preached the sermon, and the dedicatory prayer was offered by Rev. Carl Moore.

Commencing in the fall of 1873, Rev. Carl Moore preached one sermon every two weeks till the following spring. At the spring meeting of the Kittanning Presbytery, April 7, 1874, a call was presented for one-half the ministerial services of Rev. Carl Moore. It was placed in his hands, and by him accepted, and arrangements made for his installation, June 6, 1874, at which time the installation was effected, when the sermon was preached by Rev. D. Hall, D. D., the charge to the pastor was delivered by

Rev. A. T. Bell, and the charge to the congregation by Rev. Andrew Virtue. This pastorate continued till June 27, 1877.

From July 1st of 1877, Rev. C. C. B. Duncan supplied the pulpit steadily for one-half time for one year. In the mean time a call was placed in his hands to become pastor of this church in connection with Plumville, and was by him declined at a meeting of the Presbytery, July 10, 1878.

On January 2, 1879, Rev. A. T. Bell, then pastor at Rayne, was installed for one-half time, Revs. C. Moore, D. H. Sloan and H. Magill taking part in the services. On June 6, 1883, the call was so modified as to secure the entire time of the pastor.

The church edifice was repainted, frescoed and carpeted during the summer of 1884, at a cost of \$700. Of the sons of Washington church but one J. Marshall Shields has entered the ministry. He was licensed by the Presbytery of Blairsville, April 11, 1854, and ordained, August 29, 1855, by the Presbytery of Erie. He was pastor successively of Georgetown, Fairfield, Bridgewater, Millvale, Pa., and Orville, O. He died, November, 1887. Mr. George B. Diven, a candidate for the ministry, had reached the junior year at Washington and Jefferson College, when he was stricken down with typhoid fever, and died November 4, 1884. Robert Joseph Diven, recommended by the session April 11, 1886, was taken under care of the Presbytery of Kittanning, April 14, 1886, as a candidate for the gospel ministry.

The church has been served in the eldership by Joseph Diven, Robert Allison, Abraham Moore, Jr., Peter S. Lewis, John McGara, John Shields, Alexander Blue, Samuel Lewis, Jesse Marlin, Christopher McEwen, Patrick Lydick.

The present session, March, 1888, consists of H. K. Shields, William Wallace, W. H. Lydick, Josiah Kooser, S. C. Lewis, Alexander Stewart.

The following have served in the office of deacon: John Bell, Madison McLaughlin, Patrick Lydick, John K. McElhose, Peter McGara, John Gordon, Henry K. Shields, Samuel McQuilkin, W. J. Buchanon, J. W. Shields, David Anderson, Alexander Blue, Jerry Peterman, Wilson R. Wallace, Andrew Harmon, S. C. Lewis.

The Sabbath School has been superintended by Samuel Lewis, Wilson R. Wallace, John Prothero, Matthew Baird, Wallace

Diven, William H. Lydick. The present Superintendent is John Calvin Shannon. Since 1884 there has been an afternoon session of the Sabbath School held in the village of Kellysburg, superintended by John K. McElhose and Samuel McQuilkin.

The years in which there were the largest accessions to the church are 1868, when twenty-nine were received, 1877, when forty-five were added, and 1885, when thirty-four were added. At the present writing, March, 1888, a very general work of grace is in progress, by which the membership of the church is revived and thirty-seven persons have publicly professed their faith in the Lord Jesus Christ.

WEST GLADE RUN.

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BY REV. A. J. GREGG.

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ORGANIZATION.

At the meeting of the Presbytery of Allegheny at Portersville, October 21, 1845, Rev. Mr. Stark was appointed to organize the Presbyterian Church of West Glade Run. To assist Mr. Stark in receiving members three ruling elders were appointed, namely: John Patton, John Craig and William Cratty, all of Union church. These elders, with Rev. Mr. Stark as moderator, constituted a session, which held its first meeting at the house of John Reed, on Saturday, December 27, 1845. It was begun with prayer and singing part of the 65th psalm, Scottish version. A good number of persons were present, and after some religious exercises, the following persons were admitted on examination: Jonathan Whitesell, Isaac Wible and Polly, his wife, John N. Whitesell and Susan, his wife, Elizabeth Bowser, John Bonner and Philip Leighley. These eight persons were the original members, of whom three are still living at this writing, about forty-one years after their admission to the church.

The first election of elders was held February 11, 1847, in the church, and resulted in the choice of John P. Huston and Jonathan Whitesell, the exact date of whose ordination is not recorded. It was however either the second or third Saturday of March, 1847. A sermon was preached by Rev. Mr. Stark, and after the sermon on the nature, design and use of the eldership, they were ordained, and thus the church was duly organized.

CHURCH BUILDINGS.

The First Church Building was erected in the summer of 1846. It was a small frame building, neatly painted, capable of seating about one hundred and fifty persons, and costing about four hundred and fifty dollars. It stood about fifty yards from the log school house, then standing. The contractor, D. J. Reed collected the money from the subscribers himself.

The Second Church Building—At a congregational meeting held August, 1868, it was resolved not to remodel but to re-build as soon as possible. The contract was given to J. C. Morrison for building a house 54 feet long, 36 feet wide and 18 feet high, with two aisles and four rows of seats. There was also to be a vestibule and two small rooms, one on each side of the vestibule, and also a gallery without seats, a pulpit and platforms. The cost was about twenty hundred and fifty dollars. The new church was erected in the summer of 1870, and dedicated, February 2, 1871, on which occasion the Rev. J. M. Jones being present read Solomon's prayer, and Rev. T. D. Ewing, of Kittanning, preached a sermon from psalm 87: 3, "Glorious things are spoken of thee, O, city of God," the dedicatory prayer being offered by the pastor. The church was dedicated free of debt.

LIST OF STATED SUPPLIES AND PASTORS.

Rev. John Stark, stated supply from 1847 to 1852; Rev. Geo. Cairnes, stated supply from April 1854 to 1857; Rev. John Smalley, stated supply from 1857 to 1858; Mr. J. S. Boyd, a licentiate, stated supply, winter of 1858-59; Rev. John V. Miller, pastor, summer of 1859 to October, 1864; Rev. A. S. Thompson, pastor from November 21, 1867 to December 4, 1878; Rev. J. E. Leyda, pastor from May 27, 1880 to October 16, 1883; Rev. A. J. Gregg, pastor from April 29, 1885 to present date, January 23, 1888.

BIOGRAPHICAL SKETCHES OF STATED SUPPLIES AND PASTORS.

Rev. John Stark—The Rev. John Stark was born near Elizabethtown, Allegheny county, Pa., December 31, 1794. He was educated at Jefferson College and the Western University of Pittsburgh, graduating at the latter institution, June 24, 1824, under the Presidency of Rev. Dr. Bruce. He was licensed to preach the

gospel by the Presbytery of Monongahela in connection with the Associate Reformed Church, and did his first ministerial preaching in Blairsville and Armagh in 1827 and 1828. At a meeting of the Presbytery of Blairsville at Plum Creek, June 17, 1844, he was received into the Presbyterian Church, and at the same time ordained as an evangelist. He was an able preacher of the word. He died at his residence near Whitesburg, Armstrong county, Pa., July 12, 1869.

Rev. George Cairnes—Mr. Cairnes labored with great acceptance among the people of Glade Run. His sermons and prayers were largely for the unconverted. There was during his labors a gradual increase in the membership of the church. For fuller notice see history of Union Church.

Rev. John V. Miller—Mr. Miller was born in Ohio county, West Virginia, July 11, 1816, and commenced his preparatory studies under Dr. McClusky, when about fourteen years of age. These completed he entered Washington College, where he graduated, and afterwards studied theology under Dr. McClusky. He was licensed by the Presbytery of Washington, and spent some time supplying vacant churches in Ohio. He was received by the Presbytery of Allegheny, (now Butler) June 23, 1851, and had a charge in the northern part of Butler county for seven years prior to his installation at Glade Run. He was a fine speaker and a man of extraordinary memory. He esteemed it a high privilege to preach the gospel, and was never satisfied when not engaged in the good work. He was the first regularly installed pastor of Glade Run, and labored in that capacity from the summer of 1859 until October, 1864. He died of pleurisy, near Tarentum, Pa., when about fifty-three years of age.

Rev. A. S. Thompson—Mr. Thompson was born April 28, 1834, near Newville, Cumberland county, Pa. His parents and grandparents were connected with the Seceder Church, and worshiped in the Big Spring Church, in which his grandfather, Alexander Thompson, was ruling elder for many years, a man noted for his piety and zeal in the service of the Master. Mr. Thompson's father died in the State of Illinois, to which they had removed in the year 1846, when the subject of this sketch was about twelve years of age. He made profession of his faith in Christ when he was about sixteen years of age in the Big Spring Church in which

in infancy he had been baptized. He received his academical education at Big Spring Academy, entered Jefferson College in the fall of 1861; graduated in 1864. While in college he severed his relations with the U. P. and connected with the Presbyterian Church; went to Princeton to study theology in 1864, where he remained two years; came to Allegheny to spend his third year in the Western Theological Seminary, where he graduated in 1867; licensed by the Presbytery of New Brunswick at Hightstown, April 18, 1866; received by the Presbytery of Allegheny at Freeport, October 22, 1867; ordained and installed over the churches of West Glade Run and Worthington by the same Presbytery at its meeting at Worthington, November 20, 1867. Mr. Thompson was a man of deep piety, and his scholarship was of a high grade. He was an earnest preacher of the word. His sermons were scriptural, full of instruction, plain, logical, practical. He was a model pastor. His great tenderness of heart fitted him for sympathizing with and entering into the afflictions and sorrows of his people. He soon gained the confidence and ardent affection of every family in his pastoral charge, and retained their confidence and affection till his death. His was a successful pastorate as there was a constant accession from the young into the communion of the church. He was united in marriage to Miss Isabella Dunlap, of Newville, Pa. Three children, two sons and a daughter were born to them. The two sons were taken by the Great Shepherd, one before, the other after their father, who died suddenly from valvular disease of the heart, December 4, 1878. He was found dead about 8 p. m., a few feet from his own door, having just returned from visiting in the congregation.

Rev. J. E. Leyda—Mr. Leyda was born June 18, 1848, near Dunningville, Washington county, Pa.; received his academical education at Hogue Summit Academy; entered Washington and Jefferson College in the autumn of 1870; graduated June 6, 1874; entered Western Theological Seminary in the autumn of 1874, and graduated April, 1877. The middle year of his seminary course he attended the Union Theological Seminary of New York City. He was licensed by the Presbytery of Washington at Burgettstown, Pa., in the autumn of 1879, and was ordained by the Presbytery of Clarion at Perry church, Jefferson county, Pa., in the autumn of

1877. He was a man of decided temperance principles. He is now preaching in Ellsworth, Kansas.

RULING ELDERS.

Jonathan Whitesell was elected February 11, 1847, ordained and installed the second or third Saturday of March, 1847, and died July 25, 1875. John P. Huston, elected, ordained and installed at the same time; left the bounds of the congregation before June 27, 1852. James Noble and Samuel Robinson were elected, ordained and installed, June 26, 1852. Mr. Robinson left the bounds of the congregation, connecting with Slate Lick in 1864. Mr. Noble died, September, 1878.

The third election of elders occurred in 1860, resulting in the choice of George Noble, James Monroe and John N. Whitesell. Messrs. George Noble and J. N. Whitesell accepting, were ordained and installed, taking seats for the first time as members of the session, November 3, 1860. Mr. Whitesell moved outside the bounds of the congregation in 1864. Mr. Noble is still acting as a member of the session.

The fourth election occurred May 4, 1868, and resulted in the choice of M. B. Colwell, Robert McKee, John Armstrong and John F. Brown, the last three of whom accepted, and Friday, October 23, 1868, was appointed for their ordination. Mr. John Armstrong and Mr. John F. Brown were ordained and installed on that day. Mr. McKee being detained at home on account of sickness, was not ordained. Mr. John Armstrong died, September 5, 1886. Mr. Brown is still acting as a member of the session.

The fifth election held was on the Monday after communion, in the spring of 1881, and resulted in the choice of James A. Thompson and Jonathan Sarver. The exact date of their ordination cannot be ascertained, but it was probably in July, 1881. Their names appear for the first time at a meeting of the session, October 8, 1881. They are both still serving.

Messrs. Robert Hindman and William S. Wylie were ordained and installed, June 11, 1887. They are still serving.

SUPERINTENDENTS OF SABBATH SCHOOL.

These have been as follows, as near as can be ascertained: Mr. Deemer, (Baptist;) John F. Brown, John Burford, Rev. A. S. Thompson, James Noble, William Noble, John N. Whitesell, John

Armstrong, George Noble, J. F. Cruikshank, John M. Thompson, J. C. Burford, James A. Thompson.

A Woman's Foreign Missionary Society was organized, September 19, 1874.

A Woman's Temperance Union was organized, May 9, 1886, by Mrs. Virginia Peart, President of the County W. C. T. U.

[The above sketch was mainly copied from history of West Glade Run, prepared by elder J. F. Brown, and published by the congregation in 1887.--A. J. G.]

WEST LEBANON.

BY REV. A. DONALDSON, D. D.

ORGANIZATION.

In the winter of 1853, the Presbytery of Blairsville appointed the Rev. Messrs. S. P. Bollman and A. Donaldson, with elders Joseph Diven and Joseph McGeary, to divide Elder's Ridge congregation and organize about one-third of it into a separate one in the village of West Lebanon and by its name. This was done March 10, 1853, and the following sixty-six members were enrolled: Joseph Harbison, Esq., Rebekah Harbison, Jane Harbison, Margaret Harbison, Francis S. Harbison, Parmela Harbison, Matthew Harbison, Mary Harbison, Martha A. Harbison, Sarah Harbison, Thomas Cunningham, Mary Cunningham, Nancy Cunningham, Catharine Cunningham, William Cunningham, Olivia Cunningham, Robert Cunningham, Roxanna Cunningham, David Mears, Margaret Mears, Robert Mears, Wm. B. Taylor, Elizabeth M. Taylor, John Reed, Sr., John Reed Jr., Jane Reed, Jr., Mary J. Reed, Jesse Reed, Sarah Reed, Alex. Fulton, Catharine Fulton, Keziah Fulton, Silas Fulton, Annie Fulton, Sarah J. Fulton, John McAdoo, John Elwood, Margaret Elwood, Wm. Crookshanks, David Blakely, Sarah Blakely, Mary Stuchell, Samuel Gamble, Ellen Gamble, Catharine McGough, Thomas McGough, Mary A. Montgomery, John McLane, Julia McLane, Baptist Scott, John W. Smith, Jane Smith, John Shannon, Mary Shannon, Nancy Lowry, Joseph Crusan, Isabella Crusan, Martha Crookshanks, Pauline Miller, Dr. John Edgar, Elizabeth Silvas, Jane

Stewart, Elizabeth Cochran, Joseph Collins. Rebekah Collins. Of these Joseph Harbison, Esq., Silas Fulton, Matthew Harbison and John Elwood were chosen as elders. The first was installed and the rest ordained and installed.

GROUNDS.

An acre of ground was given by Joseph Harbison, Esq. On it a low brick building, fifty by fifty-five feet with vaulted ceiling, was erected in the fall of 1852, at a cost of about \$1,400, but was never formally dedicated. It was in use till May 10, 1878, when it gave place to a neat two-story frame structure, sixty-five by forty-four feet, on nearly the same ground. It is neatly frescoed, has stained windows, and, without debt, was dedicated, December 19, 1878, Rev. J. J. Francis, preaching the sermon and the pastor offering the prayer. John Oliver, Esq., was the contractor of this also. During its erection the congregation worshiped in the Baptist church.

PASTOR.

By unanimous agreement Rev. A. Donaldson, who had been their pastor at Elder's Ridge, was called to that office here for one-third of his time and at one-third of the old \$500 salary, and was duly installed, May 16, 1853. Rev. David Harbison preached the sermon, Rev. Samuel Swan, charged the pastor, and Rev. A. McElwain the people. Corresponding changes were afterwards made simultaneously with those at Elder's Ridge. The pastoral relation continues unbroken till the present time, but its termination is anticipated at the same time with that of Elder's Ridge.

[The congregation having declined to accept the offered resignation of their pastor at a meeting of Presbytery, held April 11, 1888, the relation still continues.]—ED.

RULING ELDERS.

Of the original number, Esq. Harbison died December 15, 1867. Matthew Harbison, having been clerk of session while he lived, died May 2, 1858. Silas Fulton died January 31, 1884. John Elwood held the clerk's office from 1863 till 1874, when he was dismissed to Blairsville. John Wherry, from Elder's Ridge, was installed, September 29, 1856, was clerk of session till 1863, and again from 1874 till 1877. He represented his Presbytery in

the General Assembly at Pittsburg. He died March 10, 1880. Jas. Armstrong, from Cross Roads, Presbytery of Blairsville, was installed April 12, 1867, and died September 20, 1877. Joseph Collins and Thomas Sharp, Esq., were ordained and installed April 6, 1860. Mr. Collins was dismissed to East Union in the fall of 1867. Esq. Sharp, with consent of session ceased to act, May 20, 1876. Alex. Hazlett, from Clarksburg, was installed, May 6, 1864, and died, September 18, 1867. Geo. W. Collins, W. T. N. Wallace and Robert T. Anderson, from Clarksburg, were inducted into office, June 14, 1874, the last by installation and the others by ordination and installation. Mr. Wallace was elected clerk of session in 1877. These three with the pastor constitute the present session.

DEACONS.

Originally this congregation, like that of Elder's Ridge, had no deacons, but on March 4, 1860, by vote of the congregation, Francis S. Harbison, John S. Ewing, Thomas McGough, John Fulton and Robert Cunningham, were chosen, ordained and installed in that office. Robert Cunningham was dismissed to Unity, Presbytery of Blairsville, in April, 1865, John Fulton, to Indiana, in the fall of 1873. Mr. Ewing died. Alex. Ham. Fulton and Robert S. Townsend were ordained and installed, April 12, 1867. Mr. McGough soon after, by toleration of the Board, ceased to act. In April, 1887, Mr. Townsend was dismissed to Kansas City, Mo., and Wm. Couch was ordained and installed, and continues in the office. Thus, one of each election, Harbison, Fulton and Couch, at present constitute the Board and have been prompt, efficient and successful in the duties of their office, having the salary always ready at the proper time.

SABBATH SCHOOL AND ITS SUPERINTENDENTS.

A Sabbath School with about forty scholars and five teachers had been held here before the church was organized. Now it has increased to about 125 pupils and fourteen teachers, being attended by old and young of both sexes. No connected record has been kept, yet the following persons are remembered as holding the office of superintendent, but not their terms of service: Joseph Harbison, Esq., Matthew Harbison, John McLane, John Wherry,

John Elwood, Alex. Hazlett, Francis S. Harbison, James Armstrong, and W. T. N. Wallace, the present incumbent, who has filled that office well for over nineteen years.

THE PRAYER MEETING.

This was commenced early after the organization, and aid was given to it by John M. Barnett, John M. McElroy and John C. Thom, students of theology. Generally, however, the elders and members of the church carried it on by themselves, the leader of each meeting appointing his successor. It has rarely been interrupted and only for brief periods, and the attendance of all classes is as numerous as is usually seen where no minister leads and lectures. Moreover, it is believed that in few congregations of the same size so many members are willing to take a leading part in prayer and in conducting the exercises.

OTHER PASTORAL WORK.

Part of it was not detailed in the history of Elder's Ridge, believing that his entire work might best be summed together here and now, when less than four months would complete fifty favored years of ministerial labors. But whether, or not, this fraction of time shall be added is known only to him "whose power holdeth our soul in life." The summary then is this: He has conducted sixty-four district examinations, 585 family visitations with catechizing and prayer, 401 communions; admitted to the church on profession of faith, 1,704; sermons preached, 6,756; prayer meetings held, 2,537; other addresses, 313; visits to the afflicted, 2,508; officiated at funerals, 425; baptisms, adults, 112; infants, 1,108; marriages performed, 321. May God's blessing crown it all!

WORTHINGTON.

BY REV. A. J. GREGG.

ORGANIZATION.

The church was organized as the "Free Presbyterian Church of Buffalo," on the 12th day of March, 1850, by the Free Presbytery of Mahoning and consisted of the following persons, being members of the O. S. Presbyterian churches of Union, Slate Lick and West Glade Run:

John Craig, Sr., Mary Craig, Joseph T. McCurdy, Nancy McCurdy, David Shields, Mary Shields, John Shields, James Stephenson, Margaret Stephenson, William J. McCully, Martha McCully, Mary Craig, Sr., Margaret Craig, Mary Craig, Jr., John Stephenson, Margaret M. Stephenson, Jared M. Irwin, Mary A. Irwin, John Craig, Jr., Eliza Craig.

A lot containing one acre was procured by purchase on which a house of worship was erected in 1851. The original building is still standing, and in use for public worship. It is situated on the northern side of the village on elevated ground near a grove. The location in summer time is very pleasant. The building is a plain rectangular frame, $37\frac{1}{2} \times 41$ feet, 13 high, cupola 30 feet in height; cost, \$772.

STATED SUPPLIES AND PASTORS.

Rev. George McElhenny was stated supply from March 12, 1850, until 1860. Revs. W. J. and T. I. Moffit supplied the pulpit from 1860 until October 16, 1866, when the Free Presbyterian Church of Worthington was received into the Presbyterian Church,

Presbytery of Allegheny, at Brady's Bend. From October 16, until the spring meeting of Presbytery, the church was supplied by appointment of Presbytery.

Mr. A. S. Thompson, a licentiate of the Presbytery of Carlisle, supplied this church for six months. A call was then made out for Mr. Thompson, which being accepted, he was ordained and installed, November 20, 1867, and continued to serve the charge as pastor until his death, December 4, 1878.

The congregation was without a pastor from December 4, 1878, until May 27, 1880, when Rev. James E. Leyda was installed and continued to serve as pastor until April 1, 1884, at which time he handed in his resignation, which was accepted.

Mr. A. J. Gregg, a licentiate of the Presbytery of Kittanning, supplied the Presbyterian churches of Worthington and West Glade Run from the fall of 1884 until April 29, 1885, at which time he was ordained and installed pastor of these two congregations.

BIOGRAPHICAL NOTICES.

The Rev. Geo. McElhenny, who served this congregation as stated supply after its organization was born, as nearly as can be ascertained, about 1809. His father lived on a farm near Darlington, Beaver county, Pa. Mr. Geo. McElhenny was a farmer in his early life. He received his academic education at the Darlington Academy. He received his theological education by private instruction under Rev. Mr. Bradford. He was said to be a good scholar and had the reputation of being an able preacher. His manner in the pulpit was earnest. His subject matter was full of deep thought, logical, argumentative. He was a warm advocate of every moral reform. He was stated supply of this church for ten years after its organization. After the war was over, being adverse to secret societies, he was received into the U. P. Church in which he still labors as a minister. He has no regular charge at present. He makes his home with a sister on the old homestead near Darlington, Pa.

Rev. A. S. Thompson was born April 28, 1834, near Newville, Cumberland county, Pa. While he was quite young his parents removed from Pennsylvania to the State of Indiana, thence to Illinois, where his father died in 1846, when he was twelve years

old. The mother and family returned soon after the father's death, to Cumberland county, Pa., and from this time he, although so young, seemed to take his father's place in providing for the family. He received his academic education at Big Spring Academy under the tuition of Father McCachran and Prof. W. R. Linn. He first worked in the summer and went to school in the winter, and as soon as he was qualified as to scholarship he taught school in the winter and went to school in the summer until he finished his academic course. For fuller notice see West Glade Run.

Rev. James E. Leyda. For notice of Mr. Leyda see West Glade Run.

Rev. A. J. Gregg was born at Saltsburg, Pa., September 10, 1855. His collegiate course was taken at Western Reserve College; his theological at the Western Theological Seminary whence he graduated in 1885. He was licensed by the Presbytery of Kittanning, April 23, 1885, and ordained by the same Presbytery at the time of his installation in his present charge.

RULING ELDERS.

John Craig was installed March 12, 1850, and served until his death, March 28, 1868.

John Shields was elected, ordained and installed July 6, 1850, and served until his death, March 3, 1864.

James Stephenson was elected in November, 1853, and was ordained and installed some time in December, 1853. Served until his removal from bounds of congregation, July 6, 1867. Now an elder in Presbyterian Church, Butler, Pa.

John Craig, Jr., was elected in November, 1853, and ordained and installed in December, 1853. Still serving as ruling elder at this date, January 18, 1888,

J. B. McKee and J. W. Barclay were elected June 15, 1868, and ordained and installed December 6, 1868. Mr. Barclay has removed from the bounds of the congregation.

J. A. Hall and J. T. McCurdy were elected October 20, 1873, and ordained and installed in March, 1874.

T. V. McKee and W. H. Leard were elected, November 22, 1886. Mr. McKee (previously ordained) was installed February

13, 1887. Mr. Leard was ordained and installed February 13, 1887.

SABBATH SCHOOL SUPERINTENDENTS.

We cannot give dates, but give the names as near in order as we can, each of which served from one to three years:

John Craig, J. T. McCurdy, J. W. Barclay, Jas. B. McKee, John A. Hall, S. W. McKee, W. H. Leard, Amos Crum, S. J. Walker.

REVIVAL.

There has been no marked revival in this church since its organization, but a steady increase from a membership of twenty until it has now a membership of one hundred and eleven. We are still laboring under the direction and in dependence upon Him who said; "And, lo, I am with you always, even unto the end of the world."

SCHOOLS.



The territory comprised in the Presbytery of Kittanning may justly be claimed to have made for itself an honorable record in the work of education. We cannot indeed point to a Harvard, a Yale or a Princeton within our borders; but yet as time has passed, institutions of learning have sprung up, some of which after fulfilling a mission of usefulness have disappeared, while others are still holding on their way with an ever widening sphere of influence. It is yet but about a hundred years since the first settlements were made within our borders, and, as is usual in new communities, years passed away before schools of a higher grade made their appearance or were needed. But during later years this ground has been prolific in schools, a number of which have taken high rank among institutions of their kind, and have accomplished a work of which any institution might be proud. And to-day there are few sections of country of similar extent that offer better facilities within their own limits for acquiring a liberal education.

This Presbytery in its organic capacity has not had connection with any of the schools within its limits. It has, therefore, no "Presbyterial" school or schools to point to either with pride or with shame. Nor have the schools to be mentioned been in any narrowly sectarian sense Presbyterian. They have been freely sought by persons holding to other forms of the common Christian faith, and have been found thoroughly congenial to them. But yet the relation to some

of these schools of members or churches of this Presbytery has been such as fairly to stamp them as Presbyterian enterprises. A number of others, while less formally Presbyterian, have been chiefly under Presbyterian auspices and indebted to Presbyterian patronage. Sketches of these schools will now follow, those best entitled to be called Presbyterian being placed first, and brief mention will then be made of a number of other institutions within the bounds of this Presbytery, but, to which it is not claimed that the name Presbyterian at all or in any strict sense belongs. These last are added to complete the view of the educational facilities enjoyed by the people of the two counties comprised in the Presbytery. The classification of a few of the schools mentioned may not be strictly accurate, and a few schools may be omitted that are as worthy of notice as some that are mentioned. But it is proper to be remarked that this feature of the present work was to some extent an after-thought, and the material had to be made up somewhat hastily, and from such data as were most readily obtainable. A number of the sketches, as will be observed, have been prepared with care and considerable fulness, while others are limited to a brief outline.

COLUMBIA UNIVERSITY.

BY REV. D. H. SLOAN.

The Legislature of Pennsylvania passed an act which was approved, March 18, 1858, granting a very liberal charter to an institution of learning to be located at Kittanning, and to be known as the "University of Kittanning." Under this charter it seems that little or nothing was done. A supplement to the charter was secured, May 13, 1868, in which, among other things, it was provided that a majority of the trustees should be in connection with the Presbyterian Church. Under the charter thus amended, schools were opened in a building on Jefferson street, formerly used as a hotel, and the institution started out with fair indications of success. The catalogue for 1868-9 shows an aggregate attendance of 123 students, with the following faculty, viz.: Rev. T. D. Ewing, A. M., President, (*pro tem.*) and Professor of Logic, Natural and Revealed Religion; Rev. J. N. Dick, A. M., Vice President, Professor of Metaphysics and Ethics; Robert Woods, A. M., Professor of Ancient and Modern Languages; J. Watson Jamison, A. M., Professor of Mathematics and Natural Science; R. W. Smith, A. M., Registrar; Miss M. H. Foley, Miss Emma A. Johnston, Instructors in Female Department; G. A. W. Schotte, Professor of Music.

But though this institution had a liberal charter and an able faculty, its expectations in the way of pecuniary support from the citizens of the community in which it was located were not realized. Without buildings of its own and without endowment, the income realized from tuition fees was not sufficient to meet necessary expenses, and after a few terms it was closed.

COVODE ACADEMY.

FROM NOTES BY A. J. T. CRAWFORD AND REV. A. T. BELL.

This school was organized by the congregation of Mount Pleasant. . At a meeting of the session in the spring of 1862, it was determined, in order to meet the educational wants of the community, to build an academy. A meeting of the trustees of the church was called, April 26, 1862, and a building committee was appointed, consisting of John Gourley, A. J. T. Crawford and William G. Lewis, with George H. McCombs as Treasurer. In this movement the congregation, at a meeting, expressed hearty concurrence. The academy building is located on a lot belonging to the congregation, and was erected in 1862-3. It is named after Hon. John Covode, of Westmoreland county, who, about the time the school was founded, was a prominent member of the House of Representatives at Washington. He recognized the compliment intended in the name by presenting an excellent bell to the academy.

This academy was under the management of the session and trustees of the church until 1870, when, in order to unite the interest of all in its support and widen its field of influence, an equal share in the management of the school was offered to the Methodist Episcopal Church in Covode, and was by them accepted. Since then the Board of Trustees has consisted of six persons, three being selected from each church.

If this school has not been one of the most famous of the land, it has yet done a good work in its own sphere. It has had a yearly endowment of from thirty to forty students, and has

enjoyed the services of many competent and faithful teachers, most of them, however, for only short periods. From 1864 to 1872 inclusive, the teachers in their order, as nearly as can be given, were the following, viz.: W. A. Leggett, J. B. McIntyre, J. A. Richey, David Brown, S. Miller Davis, Joseph T. Gibson, W. J. Moore, M. T. Howe and Mr. —. Sloan. After these the teachers were in order as follows: J. McGaughey, 1873-4; A. Forbes Irwin, 1875; W. E. Oller, 1876; F. Swartz Crawford, 1877-8; Rev. W. F. Gibson, assisted by Rev. D. H. King, 1879; Rev. W. F. Gibson, 1885; Samuel Taylor Lewis, 1881; R. H. Hood, 1882; J. M. Boggs, 1883; S. A. Saxman, 1884; Samuel T. Lewis, 1885; W. F. Shields, 1886; M. J. Mohny, 1887; D. Elder Craighead, 1888. Of the foregoing Messrs. Brown, Davis, J. T. Gibson, McGaughey, Irwin, Oller, Crawford, W. F. Gibson, King, Boggs are Presbyterian ministers; Mr. Hood is a U. P. minister; Mr. Lewis is a licentiate of the Presbyterian Church; Mr. Shields is preparing for the ministry; Messrs. Richey and Mohny are engaged in educational work, and Mr. Saxman is deceased. Mr. Craighead is a recent graduate of Lafayette College.

ELDERSRIDGE ACADEMY.

BY PROF. T. B. ELDER.

And God said, Let there be Light and there was Light. Gen. 1: 3.

Natural light, scientific light, moral light, "the light of life" in a spiritual sense, and everything that tends to promote and diffuse them are thus encouraged. Historic records are of great use in unfolding God's providential goodness. This seems to justify at this time a brief history of Eldersridge Academy.

PRELIMINARY REMARKS.

About the year 1840, the cause of education, above the common school, was at a low ebb in the boundaries of what was then Blairsville Presbytery. True, in every county seat included in it, there was an academy building, but rarely were any two of them in use at the same time. The prevalent custom was about this: One of them would secure a popular teacher, who would attract pupils from surrounding counties, and he would continue for a year or two. Then one whose methods were different, perhaps inferior, would succeed him and scatter the school. In another county seat a similar trial with a like issue would be made, and such experiments would pass the rounds.

During this state of affairs the Presbytery met at Eldersridge, June 20, 1839, to ordain its first and only pastor, Rev. Alexander Donaldson. At the same time a young man was there aspiring to the holy ministry, whose parents resided in that congregation, but whose membership was in the adjoining congregation of Bethel. To secure a fuller acquaintance with him, before deciding his case,

the two pastors concerned were appointed a committee of conference with him until the next meeting. To afford a better opportunity for this he began to recite privately to the newly ordained pastor, who was known to have experience in teaching. Shortly after another obtained a similar privilege. In the following spring three or four more began to recite. Thus they continued, less or more in numbers, for six years without any thought of an academic organization. By a singular providence their teacher became acquainted with John M. Barnett, a popular teacher of common schools who had considerable familiarity with Latin and Greek, and for the first time arose the thought of opening an academy with him as assistant.

Dr. Matthew Brown, of Jefferson College, was consulted on the subject, and warmly favored it, giving the pastor every encouragement and an encomiastic letter to the community, stating his high standing in the college while a student, and his very acceptable tutorship in it, and expressing his qualifications for academic teaching.

ORGANIZATION OF ELDERSRIDGE ACADEMY.

With this commendation of Dr. Brown and the warm approval of others consulted, on April 16, 1847, the academy was opened with sixteen students, and Mr. Barnett as assistant teacher. Many, however, regarded the project as extremely visionary, and said, if schools cannot be kept up for any length of time in a county town, it is silly to expect that it can be done in an entirely rural region. But in the belief that the failures noticed in this line occurred largely from want of a permanent head to the institution, its founder and proprietor persisted in expectation of success.

PATRONAGE.

Very soon patronage came from Clarion county on the north and Cambria on the south east, and all the intervening counties, some even from Huntingdon, Bedford and Franklin. The position taken and maintained by students from this academy in what was then Jefferson College, attracted attention, and numbers who had enrolled there in the lower classes were thus drawn to this institution as a more profitable place to spend the earlier years of a college course. In this way the academy came to have representatives from

all the surrounding States, principally the middle and western, but even from Mississippi and Louisiana. In from six to eight years it had become widely known, and had something like a national reputation.

COMPETITION.

When, after an experience of three or four years, success seemed sure, other schools in many villages around and a few also in country situations, were started up, but, as far as known, all were on a joint stock principle. Not one is believed to have had the responsible proprietor as principal. At Eldersridge the founder was principal, proprietor, and responsible for everything. The number of students increased to eighty-five in the male department. At the same time a female select school was taught separately for over ten years. If its pupils had been then counted in, the whole number would have been over one hundred in daily attendance.

CHECKS ON PATRONAGE.

In the summer of 1854, an epidemic typhoid fever broke out in one of the boarding houses, of which the proprietor, several of his friends, a student in the house, and many other neighbors died. When its character became known, the largest number of students ever here at one time and some of the best, scattered away nearly a month before the session would have ended. Five or six of them died. As the fever was still raging when the next session commenced, more than three-fourths of our students never returned, but distributed themselves to other academies in the neighboring counties which had already multiplied to the number of ten or twelve. Scarcely had the Academy rallied from this disaster, by which its competitors profited so much, when the civil war broke out and kept the number of its students small, during four years of its continuance.

The whole number of students who have enjoyed the benefits of the institution thus far is somewhat over 2,500, or including the females who, for over ten years, were taught by a different teacher, over 2,600.

STUDENTS WHO HAVE ATTAINED DISTINCTION.

Of these over 150 have become ministers of the gospel, one at a youthful age sitting as moderator of the General Assembly.

Many, crowned with the honorable title of D. D., are found occupying positions of eminence in the church, and nine are foreign missionaries. Over eighty have become physicians. More than ninety have been admitted to the bar, and of these at least six have honored the bench. In educational work many are prominent, one as a college president, others as distinguished professors or as principals of academies or high schools. Three are editors of papers, secular and religious, one lieutenant governor and numerous state senators and legislators. Many sleep in the national cemeteries or in their own church yards, in graves honored by the nation, while others still survive with military titles that testify to honorable service, and one had the distinction of marching on Sherman's staff, from "Atlanta to the sea."

BOARDING.

Ten or twelve families within a circuit of two miles, for a few years at first accommodated the students with boarding at one dollar per week. Within ten years, John Smith, Christopher Iman, and John Thom, Esq., had erected boarding houses. During the same time boarding rose to \$1.25, \$1.50, \$1.75, \$2.00, \$2.25, \$2.50, \$2.75, \$3.00, \$3.25, \$3.50. But a large number of students have, during all these variations, rented rooms and boarded themselves at an expense of little more than one dollar per week, and while thus practicing the close and useful economies of such a life, have taken high grade in scholarship, and as high position in the respect and esteem of a community which has learned to look kindly and encouragingly upon that class of students. An effort is now being made to introduce "boarding clubs," as at colleges, with a fair prospect of furnishing good boarding at the rate of \$2 per week.

ASSISTANTS IN TEACHING.

Assistant teachers have been numerous, sometimes one at a time, but mostly two. The income from tuition has always been divided equally between the principal and each assistant. The following teachers, generally aiding themselves in professional studies, have been employed for shorter or longer terms: John M. Barnett, James A. McKnight, Matthew Clark, John M. McElroy, D. W. Elder, John C. Thom, T. B. Elder, J. W. Smith, S. Kennedy,

Esq., Jas. E. Caruthers, J. H. Donaldson, F. J. C. Schneider, S. J. Craighead, A. W. McCullough, Eben B. Caldwell, G. B. Smith, S. S. Gilson, A. M. Donaldson, W. B. Donaldson, W. W. McLane, H. B. Knight, W. J. Bollman, John Brownson, R. H. Carothers, J. M. Duncan, John B. Donaldson, C. F. Gallagher, John A. Scott, G. W. Gilbert, S. M. Jack, Rev. A. S. Stewart, L. A. Frantz and Maggie M. Elder. Of some of these farther mention should be made. John M. Barnett, whose acquaintance with the principal was really the occasion of the organization of the institution, and who added greatly to its early popularity, taught very acceptably for four years. J. A. McKnight, an entirely self-made man, who from the facility with which he is said to have "pulverized" every difficulty in that language, was dubbed "the Greek Grinder," modestly returned to a farmer's life. John M. McElroy, teaching two years, by his devoted piety contributed in stamping a character in that respect upon the institution. John C. Thom, teaching nearly two years, by his well known talent and energy raised its reputation still higher. James E. Caruthers, whose filial duty kept him till thirty-two years of age from commencing study, and whose enterprise and piety carried him through the Academy, College and Theological Seminary, each in two years. During the last two summers of his course he taught in the academy, and in the latter preached to two congregations. S. S. Gilson, while teaching successfully one year, privately studied a system of "short hand writing" with such success as to take down several sermons before the year was out, and soon became such an expert in the business as to be employed for fourteen years by the General Assembly of the Presbyterian Church to do its reporting, and indeed to hold a front rank among all reporters in the land. W. W. McLane, who had pushed himself rapidly and very successfully through college, while teaching a year in this institution aided Dr. Donaldson much in the Wednesday evening prayer meeting, and supplied a neighboring congregation very ably, evincing a sure prospect of rising high in his profession.

Space will not allow of further specification of this lengthy line of assistants, though many who knew them lovingly as instructors and as successful men in after life and in other callings will doubtless regard many more of them entitled to special mention.

PRESBYTERIAL CONNECTION.

Immediately after the organization of this academy, when such connections were popular, the Presbytery of Blairsville, in which this region was then included, appointed a committee on the subject of a Presbyterian Academy, and required those who aspired after such connection to report the particulars of their respective schools to that committee. When this had been done, on the report of this committee, Eldersridge, in 1848, was taken up as the Blairsville Presbyterian Academy, and trustees or more properly visitors, were appointed annually to attend its examinations and advise respecting its management. Very soon, however, as several members of the Presbytery became interested in other schools which were starting up one after another within the bounds of the Presbytery, they lost their interest in this institution, and the connection became a merely nominal one.

When the number of these academies was yet small, the trustees did advise in the year 1849, that a better building should, if possible, be erected at Eldersridge. This was the principal responsible thing done by the Presbytery's representatives during the connection. In 1856 the Presbytery was divided in such a manner that this institution and its principal fell out of its bounds, and not a word was publicly said about it. So the connection was by default silently terminated. Indeed it had never been anything more than formal. A dollar had not been given, neither had students in this way ever been recruited for it. All responsibility was just that of a private school.

REVIVALS.

Though no weekly prayer meeting had ever before been kept in the congregation of Eldersridge, one was commenced by the pastor and his students in 1846, more than a year before the academy proper was organized. This was regularly kept up among them until the spring of 1850, with a good deal of interest before it was laid open for the congregation. Immediately, when the members of the congregation in the vicinity began to attend, reviving influences became apparent, and with very little interruption continued for ten or twelve years. During this time scores of students either here or in the churches at home, connected themselves with the people of God, and many of them are of those already men-

tioned as having entered the ministry of reconciliation. These were the happiest days in the life of the Academy, of the congregation which included it, and we believe even in the life of him who joyfully presided over it.

" May God repeat the heavenly hour,
The vision so divine."

PRIZES FOR EXCELLENCE.

With a view to promote a holy emulation among the students the principal instituted an annual prize at his own expense, but to be awarded, by vote, to the student whose general excellence of character seemed best to the voters. Twenty-eight of these were given by the principal, consisting of books, ranging in price from \$1.50 to \$4.00, and together amounting to at least one hundred dollars. Sometimes they were evidently awarded through favoritism; still the custom is believed to have been a good one, and to have kept the students mindful that they were always forming character, which would be likely to cling to them through life. Only when the control of the academy was committed to other hands was this custom abandoned.

BUILDINGS.

The first session of the academy was held in the pastor's study, the upper story of a spring house, 18 by 12 feet, except a month or two in the church. Meanwhile the founder had erected, at his own expense, a building like a common school house, 26 by 24 feet, at a cost of \$320, which sufficed for over three years. Then because other schools were multiplying, generally with better houses, he risked the erection of a two-story brick building, 48 by 32 feet, at a cost of \$2,000, besides the grounds and inclosures. Hitherto all the students had been included in one Literary Society, but the new building provided for two. The lower story had twelve feet of the front cut off for a short hall, and on each side of it were students rooms, the main hall occupying the remainder. The upper story had twelve feet in front for a recitation room, and the main part divided for two society halls. These the students themselves furnished and have used ever since.

Of this edifice, also, Dr. Donaldson was at the entire expense. But for a strong faith in the righteousness of the undertaking, and for evidence of manifest good accomplished, it would have proved

a crushing burden. As it was, the building stood for years a constant menace of insolvency. Having but \$300 of his own to put into it, he had more than \$1,700 on interest at six per cent for over twenty-two years, so that the entire cost to him was over \$3,700, or of the two buildings over \$4,000. As, in a few years, the whole was given away in trust to others, this was his pecuniary contribution to the cause of education within the bounds of his patronage.

The wide reputation of the institution might have made it easily convertible into a school like that now at Pottstown, Pa., or at Philips' Academy at Andover, Mass., where with high tuition, and a patronage thus limited in a measure to the wealthy, it might have been made easily self-sustaining and even pecuniarily profitable. In the midst of these straits, too, a trying opportunity offered itself and was pressed to transfer the building and grounds to the State for the establishment of one of its Orphan Schools. But the principal persisted in maintaining it as a first-class academy, with low rates of tuition and easy opportunities for all as promising more general good.

LITERARY SOCIETIES.

As already intimated, while in the building first erected, all the students were included in one society called Amphisbeteon, which held weekly meetings. When the two-story building came to be occupied they divided themselves equally between two new societies called Ereuneteon and Matheteon, in which, as before, their meetings were held weekly. In these the exercises consisted of declamation, essays, original oration and debate, either prepared or extemporaneous. To these much and profitable attention was given, and the interest in them was greatly stimulated by a wholesome rivalry between the two societies. Decided opinions have been expressed by students of this institution, after having graduated at college, that the societies here were incomparably better conducted and more profitable than at colleges where the members of two societies are distributed into fraternities, which are more highly regarded.

These societies annually held contests in all their various exercises. For many years they were held in April, but latterly they are held just before the holidays. Picked men from each society are chosen to contest with each other in declamation, essay, original oration and debate, and three literary men are chosen to decide the

palm of superiority between them. The decisions were at first recorded in a book kept for the purpose, which somehow got lost or destroyed, and afterwards no joint registry was made of them. By memory it is known that occasionally one society would "sweep the board," and sometimes the other, generally, however, each society would share a part of the "honors" of the occasion, and it is pretty confidently believed that in the aggregate neither society greatly preponderates over the other in this matter. Almost universally contestants devoted themselves earnestly to their task of preparation, and in the final ordeal did credit to themselves and their society, whether the award of the judges was gained or not. Indeed, while the decision of the judges expressed honestly their opinion, often intelligent men in the audience formed a different one. For this and other reasons the opinion is gaining ground that judges should not be chosen, but each person in the audience be left to form an untrammelled opinion. It is found that contests in general exert a stimulating effect on those engaged in them, and often serve to discover and develop fine literary taste and talent. Certainly to the community where they are held they are a source of high literary and social enjoyment.

An exhibition is also held at the close of every academic year, in which advanced students of both societies indiscriminately read essays or deliver orations, four of the performances being awarded to special merit, viz.: Salutatory, Latin and Greek oration and Valedictory. This occasion affords another opportunity of enjoying "a feast of reason and a flow of soul" as well as of bringing together in pleasant social intercourse prized patrons, their friends and acquaintances.

CHANGE OF ACADEMIC CONTROL.

In the year 1876, Dr. Donaldson, wishing to secure in a legal way its perpetuation after he must be separated from it, selected a Board of nineteen trustees, (to be self-perpetuating), from the different religious denominations in the vicinity with this condition, that in choosing the faculty, the Principal should always be a Presbyterian. To this Board he legally conveyed all his right, title, interest and claim to the academy building, its grounds, appurtenances and franchises, asking in return that whenever any of his descendants, one at a time, should be sent to it as a pupil, no charge should be made for tuition. The Board having accepted the trust,

re-roofed the building and made other repairs to the amount of six hundred dollars, and re-elected the Faculty. Dr. Donaldson was retained as principal and re-elected each year. In 1884 he asked to be relieved from all further connection with the institution. This they unanimously refused to consent to, feeling that it could not be done without a serious shock to an institution that had hitherto been so entirely his own, and whose reputation was so closely identified with that of his own name. They acceded to his request, however, in the year 1885, when he had filled the office for a period of over thirty-eight years, with such marked success in training mind and stamping character as to justly place him in the front rank of successful educators. Patriarchal in his personal appearance, parental in his discipline, paternal in his solicitude for the welfare of the youth entrusted to his care, his students had long ago crowned him with an appropriate title of endearment and respect, and to-day the name, "Pater" Donaldson, kindles as warm emotions in students of Eldersridge Academy, as ever did that of Arnold in the boys of Rugby.

On the release of Dr. Donaldson from further active participation in the cares and labors of the institution, Prof. T. B. Elder, who had been very pleasantly associated with him as assistant for nearly one-half the time since its organization, was chosen principal, which position he still holds, and L. H. Frantz, a late graduate of Lafayette College, is the principal instructor.

Did the principalship injure the pastorate? is a question that may arise to many, in view of the fact that the responsible relationship of a pastor to such an institution, involving the teaching of his classes, five days out of the week for so many years, must have interfered considerable with free, easy and frequent intercourse with his people.

In the case of one with less capacity for work, with less love of activity and less faithfulness to duty, it might have been otherwise; but, situated favorably for knowing, the writer has never heard from congregation or from Presbytery a complaint that this educational work has been accomplished at the expense of any ministerial or pastoral duties, but frequent testimony to the fact that these labors have been more than usually "abundant." The ceaseless activity of early life and of college days, has but continued in the tireless toil of the ministry, and becoming founder,

proprietor and principal of the academy, instead of weakening him, he himself firmly believes has contributed greatly to increase his vigor and even the length of his days. However, it might have appeared in anticipation, it is clear in review, that daily intercourse with lively young men has contributed much to retain to him his own youthful feeling and life, and that his contact with active, expanding minds and the constant endeavor to make them still more active have served to increase the activity and vitality of his own mind and heart. The living fact is, that he is with us still, almost at the age of four score, warm in heart, fresh, original and vigorous in mind, still bringing out of the treasury things new as well as old, fully abreast of the times, and never yet having arrived at that ministerial "dead-line," where many halt, while a younger generation passes by. Certain it is that a strong attachment to the institution which he had founded in prayer and self-sacrifice, kept him anchored to this place, when the offer of the presidency of a college and other fields, promising wider usefulness, might otherwise have availed to secure his acceptance and divided a pastorate, now just past its fiftieth year.

It is also fair to be considered, how much so many young persons of such a character as those constituting the vast majority of the students, have contributed to the improvement of the people among whom they mingled in free and friendly intercourse. And it is gratefully acknowledged by the community and congregation, that they are able to share a just pride in a place that is brighter with intelligence, more attractive and more widely and favorably known, from the fact that within its bounds the torch of science has been lit up and has shone so long and steadily in Eldersridge Academy.

GLADE RUN CLASSICAL AND NORMAL ACADEMY.



BY REV. G. W. MECHLIN, D. D.



EARLY HISTORY.

Glade Run Classical and Normal Academy is principally an enterprise of Glade Run Presbyterian church. Many of the parents of this vicinity had a strong desire that their children could have better facilities for education than "the common school" afforded. Many of the young people somewhere and somehow had imbibed the same idea. This thought was talked over among the people for a long time but no one seemed willing to lead off in the much desired enterprise. The pastor and session of Glade Run church had been revolving in their minds a parochial school. "To-day session resolved that measures be adopted for opening a parochial school as soon as possible." (Minutes of session of Glade Run church, May 27, 1851.) "The subject of a select parochial school was further discussed, but no plan was adopted," (Minutes, September 20, 1851.) These are all the resolutions now known to exist on paper, relating to Glade Run Academy before the first session opened, October 27, 1851, with Rev. J. M. Jones as principal.

The session, who made themselves responsible for the salary of the principal for the first year, modestly called it a "Select Parochial School." The public at once dignified it as "the Academy," and from its location near Glade Run and Glade Run church it took the name of Glade Run Academy. Rev. Cochran Forbes, Messrs. Robert Wilson, Benjamin Irwin, Wm. Kirkpatrick, Robert Caldwell, Thomas Travis, John Wadding, John C.

McComb, William M. Findley and John Henderson, composed the session at that time. The names of the present members of the Board of Trustees are, Robert Wilson, Benjamin Irwin, James R. Marshall, Samuel S. Caldwell, John W. Beck and Rev. G. W. Mechlin.

The school was opened in the church building, and continued there until the erection of the academy building in 1853. The effort was a success from the beginning. All that was needed was a nucleus around which public opinion might crystalize. Such was the origin of this school which was a precedent and has been the model of not a few others in a large region. But, as often in other enterprises, when a large class of persons see that an object can be accomplished without them, they will oppose what they cannot control. This institution has encountered invidious opposition and honorable competition, and is still standing and endeavoring to do the work for which it was founded.

PRINCIPALS AND TEACHERS.

Rev. J. M. Jones was the first principal and served from 1851 to 1854, except one session and part of another during which Mr. R. B. Jack filled the position. Mr. Jack was a student of Washington College, Pa., and a candidate for the ministry. He was highly esteemed as a man and a teacher by his students and the people of Glade Run. He died at his post in February, 1855.

Mr. Alexander S. Marshall, who was born near the academy was the first assistant of Mr. Jones. He was a graduate of Washington College. He studied theology at Allegheny and Princeton and has been the successful pastor of the Presbyterian church in Marion, Iowa, over thirty years. His ability and success as an instructor, and his influence in favor of all that is good while here, were an earnest of the good work which he has accomplished in the missionary field on which he entered in northwestern Iowa.

Mr. J. M. Shields aided Mr. Jones as a teacher in 1853. He was then a student in Western Theological Seminary, having graduated at Washington College in 1852. His high scholarship, genial cheerfulness and earnest piety, gave him a record here as a teacher honorable to himself and the institution, yet pleasantly remembered by his pupils. Dr. Shields was afterwards a success-

ful pastor of important churches, a faithful worker in the cause of education, and closed his earthly labors while this sketch is being written, November, 1887.

Mrs. N. J. McElhose, now Mrs. Judge Torrence, and Miss L. M. Kier, her sister, now the wife of Rev. D. W. Townsend, had charge of the female department for about five years beginning in 1854. They were graduates of Blairsville Female Seminary. Their good education and firm and intelligent Christian character qualified them to exert an influence for good in the mental and moral culture of their pupils which will be as lasting as life, and always pleasant for them to remember. Not a few homes are brighter and sweeter from their training of the wives and mothers in them. On the same day both were married, then resigned and left, much to the regret of the friends of the school. Miss Sarah H. Coe, a graduate of Washington Female Seminary was their successor. The ladies under her care were greatly benefited by her pains-taking instruction, her high Christian character, her modest and cultured deportment. After about two years' labor here she left her position to finish her education and then to preside in the parsonage of Ebenezer church as the wife of Rev. D. J. Irwin, D. D. She has been a prominent member of the Presbyterian Home and Foreign Missionary societies.

Mr. G. W. Mechlin taught the boys' department during the summer term of 1855. He graduated at Jefferson College in 1853, taught one year in Ohio and Illinois, and entered Western Theological Seminary in 1854. In the spring of 1856, as a licentiate he began to preach at Glade Run and Concord churches, as a supply, having charge of the academy which he held until the autumn of 1861. In 1856, his assistant was Rev. J. S. Boyd, of Washington College, 1855, and Western Theological Seminary 1859, principal of Withersoon Institute, 1864-5. Afterwards he was for years a Home Missionary in Missouri, now pastor of Preston church, Minnesota. His highly cultivated musical talents, besides his other high qualifications increased his efficiency and acceptability as a teacher. He left us respected by all, especially the children whom he taught to sing.

Mr. James H. Marshall, whose native home was here assisted until 1860, in the summer time and for the last year or more was assistant principal. He graduated at Washington College, 1859,

and Western Theological Seminary, 1861, afterwards taught at Rock Island, Ill. Since 1865, he has been the acceptable and laborious pastor of Concord and North Butler churches, Presbytery of Butler. His accurate estimate of character, his clear and pointed way of putting his knowledge before the minds of others, made him a teacher of rare ability and success.

Mr. D. J. Irwin graduated at Jefferson College, 1858, and Western Theological Seminary, 1861, and was associated with Mr. Marshall in teaching in 1859-60. He was with Mr. Marshall under appointment by the Board of Foreign Missions, but the Board being unable to send out new laborers on account of the war, he took charge of Ebenezer church where he still is doing a good work. His rapid manner of thinking, pleasant and clear way of saying what he thinks and cheerful address, gave him many advantages as a teacher. His instruction was pleasant and profitable to his pupils.

Mr. James A. Ritchey assisted in teaching in 1857. He graduated, Jefferson College, 1859, and Western Theological Seminary, 1876; was professor of Greek and Rhetoric in Franklin College, Ohio; same in Geneva College for several years. In 1881, he became president of Lenox College, Iowa. He received the title Ph. D. from Washington and Jefferson. Dr. Ritchey's thorough scholarship and devotion to the work of teaching have found an ample field of usefulness in northwestern Iowa. The college is doing a great and good work for the church and state where it is located. He has refused licensure to preach the gospel on account of peculiar views of the sacred office, though often urged by those who know his qualifications best. He was County Superintendent of Public Schools in Armstrong county, Pa., one term. His administration was honorable to himself and profitable to the schools.

Rev. B. S. Sloan, a graduate of the class of Washington College, 1860, and Western Theological Seminary, 1864, assisted the principal in 1861. He has since labored a number of years as a Home Missionary in Illinois, and as pastor of Harmony and Bethesda churches in the Presbytery of Kittanning. He had the elements of a thorough and popular teacher in his well trained mind and mild yet decided character. So many of the young men

volunteered to enter the army that their part of the annual exhibition had to be suspended for that year. Mr. Sloan is now an evangelist; residence, Indiana, Pa.

The duties of the pastor of two churches, whose members were situated in a wide field, did not allow time to devote the attention needed for the management of the Academy. For this reason the Rev. J. M. Jones was elected to succeed Mr. Mechlin as principal. His qualifications for the post were well known here. He was a graduate of Washington College in 1851 and Western Theological Seminary in 1855; had been four years pastor at Walcott, Iowa. Besides his respectable scholarship, his genial, cheerful disposition rendered him always a favorite in the school room. He naturally attracted young people and they admiringly loved him. They knew he sympathized with them in their difficulties, as well as their innocent sports and recreations. This, with his devout and sincere piety, gave him almost boundless influence over them. There were several revivals of religion whose influence for good will be long felt by many, during his charge of the school. In his varied fields of labor he never did more acceptable work for the Master than he did here.

Mr. W. R. Thompson, then a student at Washington College, assisted in teaching in 1862. He was an instructor worthy of the confidence reposed in him by the students and friends of the institution. He is now a skillful physician with a large practice in Washington, Pa. Many beside the writer would be glad if space would allow his character and worth, as well as that of others whose names follow to be more fully written here.

Rev. Robert Stewart, D. D., who graduated with first honor of Jefferson class of 1859, was the assistant in 1863. His devotion to the teacher's work and skill in imparting instruction proved him fully worthy of the high trust reposed in him by his brethren of the U. P. church in calling him to a professorship in their theological seminary at Newbury, N. H., and afterwards to a similar position in their missionary seminary in India, where he is now laboring with great success in laying broad and deep the foundations of Zion for ages to come.

Mr. David Brown taught music and assisted in teaching, while himself a student in 1864-5. He was a good teacher. He has been a laborious and successful missionary and pastor since he left the seminary, and is now pastor in Newton, Iowa.

Mr. John A. Calhoun assisted Mr. Jones during the summer terms of 1864 to 1866. His clear, strong reasoning faculties, quickness of perception and decision, and incisive way of saying what he thought, gave him peculiar advantages in the school room. He was afterwards County Superintendent of the schools of Armstrong county, Pa. He graduated at Western Theological Seminary, 1866, preached in several churches in Missouri and Iowa until in 1880, in Le Claire, Iowa, when he fell in the midst of his usefulness, aged forty-seven.

Rev. Johnston McGaughey, a graduate of Princeton College and Seminary, was the assistant in 1867. His high standing in scholarship and Christian character, and his perseverance in surmounting the stubborn obstacles in his way of reaching a classical education and his success as a teacher here are well remembered by many more than his many relatives living in this vicinity. For years his labors have been blessed as a teacher and preacher in the home missionary work in New Mexico.

On the resignation of Mr. Jones in 1865, Rev. G. W. Mechlin was selected Principal and bears the same relation to the school at this time. Through the influence of somebody somewhere, but all clandestine to him, the Trustees of Washington and Jefferson College took the responsibility of placing two D's to the end of his name. He is grateful to them for their good intentions, but not yet sensible of their wisdom in the exercise of their power in this instance.

During the summer term of 1869, Rev. Colbert M. Des Islets was assistant to the Principal. He derived special facilities for a successful teacher from the knowledge of the French language, being a native of Quebec, Canada, and his easy and rapid acquisition of other languages, especially Greek. He graduated at Princeton College and Seminary, and has, since he left us, been laboriously and profitably engaged in teaching and preaching in the missionary fields of Iowa and Nebraska.

For the three following summers Mr. S. B. Fleming, a student of the Western Theological Seminary at the time, was the popular and useful assistant. His pleasing address, untiring energy and high scholarship were the elements of his success as a teacher, and also of his long time pastorate in Arkansas City, Kansas. He is now Synodical Missionary of that State.

Rev. A. B. Marshall, an alumnus of Princeton College and Seminary, succeeded Mr. Fleming in 1873-4. His cultivated taste, companionable disposition, sincere piety, cheerfulness, cordiality and earnest work which made him so long the successful and popular pastor at New Lisbon, Ohio, were all perceived and appreciated in his teaching at Glade Run. He is now pastor of the Presbyterian Church East Liverpool, Ohio. Mr. Thomas F. McCune, an alumnus of Washington and Jefferson, aided the Principal in teaching in 1875. As a scholar and teacher he was highly esteemed in the class room. He is now superintendent of the Asylum for the blind of the State of Iowa, and is reported as doing a good work there for the afflicted.

Rev. H. T. McCielland, then a student of the Western Theological Seminary, was the assistant for the summer term of 1876. His experience in teaching in public schools and as a Principal of a Freedmen's School in South Carolina, under the care of the Freedmen's Board were a good training for the efficient, thorough and lasting good work he accomplished as a teacher here. After a pastorate at Montours and the Sixth Church, Pittsburgh, of three years each, he has entered on what is expected to be the great work of his life, the Professorship of Theology in the Western Theological Seminary, Allegheny, Pa.

In 1877, Mr. J. C. McCracken, graduate of Washington and Jefferson College, 1875, and Western Theological Seminary, 1878, was assistant instructor. His natural tact for teaching, his thorough education, his zeal for the improvement of his pupils, mentally and morally, placed him among our very best teachers. He is now the efficient and honored pastor of Slate Lick and Srader's Grove churches in this Presbytery.

Mr. W. J. Alexander, a graduate of Lafayette College and Union Theological Seminary, was the assistant in 1878. His high grade of scholarship in all the institutions in which he was a student and his enthusiasm for the improvement of his scholars gave him corresponding abilities as a teacher of the young. His life almost ever since and now is devoted to teaching in a Western state.

Mr. John S. Helm, an alumnus of the Washington and Jefferson College and the Western Theological Seminary, was assistant in 1879, and during 1880-81 was assistant Principal of the Academy with charge of the instruction. A good education and untiring

labors for the school, in and out of it, made him highly acceptable and successful in his position here. His influence over the minds of his pupils was strong and good. The same elements of character are producing similar results in his pastorate in Perry and Punxsutawney churches, Presbytery of Clarion.

Rev. Adolphus C. Good was elected by the Trustees to assist Mr. Helm in the summer of 1880, but was prevented from entering on the work because of sickness. He has since graduation at the Western Theological Seminary been blessed with great success in his work as a missionary on the Gaboon river, West Africa.

Mr. Good's place in the Academy was supplied by Rev. W. H. Robinson, class mate of Mr. Helm at the college and seminary. Mr. R., from his amiability of manner, good scholarship and sincere piety, was a teacher of superior worth and influence. He left us for the mission work with Mr. Good in West Africa, but was, after two years labor, compelled to return on account of broken health. He is now in the mission work in Chili, S. A.

Mr. W. O. Thompson, a graduate of Marshall College, Pa., and Western Theological Seminary, 1882, aided Mr. Helm in 1881. He is now pastor of the Presbyterian Church and President of a young and rising college at Longmont, Col. The qualifications and natural endowments he displayed here as a teacher give high hopes of his great success in his present important position.

Rev. A. J. Herries, a graduate of Westminster College and Western Theological Seminary, was assistant in 1882. His natural talents and scholarship gave him power to throw an interest into a recitation and to attract young minds to him. Impaired health prevented the full effect of his labors here. He is pastor elect at El Paso, Ill.

Prof. I. N. Sloan, a graduate of Millersville Normal School, gave efficient aid to the Principal in 1883. Mr. S. is an experienced and successful teacher. His drill in class room is excellent and attractive. Suffering from an old wound he received in the army, while he was here, made labor burdensome, yet his teaching was profitable to all whom he taught.

Mr. J. C. Mechlin, a son of the Principal, was tutor in 1884. He is a graduate of Washington and Jefferson, 1883, and of the Western Theological Seminary, 1887. He is now a missionary of the Presbyterian Board at Salmas, Persia. His labors here as a

teacher were profitable to his pupils and himself. All of the above teachers are alumni of the institution, except Messrs. A. S. Marshall, Shields, Thompson, W. R., Thompson, W. O., Herries and McCune. As they have returned to this scene of their labors from time to time their voices and faces are a pleasure to all who hear and see them.

An incidental benefit to the country around has come from the literary and scientific lectures that have been delivered here by men high in their vocation, such as Rev. S. J. Wilson, D. D., twice; Rev. A. McElwain, D. D., Rev. B. H. Thomas, Rev. George Marshall, D. D., John B. Finlay, LL. D., Hon. J. K. Calhoun, Rev. W. W. Woodend, D. D., Rev. James S. Elder, Rev. A. B. Fields, Rev. G. P. Hays, D. D., twice, Rev. J. J. Marks, D. D., Rev. James Allison, D. D., Prof. W. T. McClelland and others.

LITERARY SOCIETIES.

The Union Literary Society was organized near the beginning of the school. There are minutes extant for 1851, but those of a few of the first meetings are lost. The membership included the most earnest and intelligent students of the institution. It has been a valuable auxiliary in training the young men in composition, criticism, public speaking and a knowledge of parliamentary rules.

The Sigournian Literary Society for years afforded similar incentive to literary excellence to the young ladies.

The annual exhibitions of the societies were a long time the principal social event for the young people many miles around. None felt that they could miss that display of budding talent and genius. "The exhibition" called together larger crowds both of young and old than any other occasion. The programs consisted of select readings, declamations, essays, orations, Latin and Greek, with an occasional one in German or French, etc., and debates which often elicited much interest from the audience. A band or music, often brass, always enlivened the entertainment of the meetings. They were intellectually and socially, healthful and stimulating.

LIBRARY, ETC.

A valuable selection of scientific, historical, biographical, legal, theological, literary and philological works has been collected for

the use of the pupils, by means of the contributions of friends and the proceeds of lectures, etc. There is a collection of maps, charts, blocks, diagrams and microscopes, besides apparatus for illustrating the principles of physics, belonging to the institution, not large but well selected and valuable for illustration.

STUDENTS.

The whole number of pupils who have been enrolled here cannot now be exactly stated. Some of the records are not now accessible. The best existing data give from twelve to thirteen hundred. From two hundred and fifty to three hundred have pursued the usual classical and mathematical course of study preparatory to admission into the undergraduate classes of our best colleges, or entrance on the study of a learned profession. A large majority of these have taken college degrees, and a large number proportionately class honors. Nearly sixty of the graduates have entered the ministry of the Presbyterian, U. P., M. E., Lutheran, Baptist and other churches, besides others who have entered the ministry without a college course. Seven have been or are foreign missionaries: Rev. F. J. C. Scheider, Rev. Robert Stewart, D. D., Revs. J. M. McCombs, A. C. Good, J. C. Touzseau and J. C. Mechlin; also Miss Jennie Anderson, (Mrs. Laughlin.) And to these ought to be added the name of Mrs. S. J. Neal, missionary to the Freedmen, of whom Dr. Allen said, "she has renovated a county."

Rev. J. H. Marshall and D. J. Irwin were under appointment to that work, but were prevented from going to their field of labor by the outbreaking of the civil war in 1861. Rev. John S. Helm, also under appointment, was hindered from entering on the work in Africa by the ill health of his wife. With these might be classed Mr. William A. Kelly, who was two terms County Superintendent in Jefferson county, Pa., and is now in charge of missionary schools in Alaska, and one of the founders and principal editor of the *North Star*, a paper published in the interest of Alaskan missions. Others are serving their generation beneficially as lawyers, physicians, bankers, pastors, professors in academics, colleges and theological seminaries. A large number are doing life's work well as public school teachers, scientific farmers, enterprising mechanics and public spirited private citizens.

Mention of Prof. G. C. Stockdill's name may be made here. He was six years County Superintendent of the Schools of Armstrong county. His administration was an earnest, intelligent and successful effort to elevate the standard of education, moral and intellectual in teachers and pupils and the people of all classes. Others are found earnestly at work in the same cause in our Western States and in various other callings and fields of labor whose cultivation demands moral energy and cultivated minds.

In the earlier years of this school's history pupils' names were enrolled from Armstrong, Indiana, Jefferson, Clarion, Westmoreland, Butler, Allegheny, Elk, Somerset and other counties of this state, and even from beyond Pennsylvania. The annual rolls have varied from near one hundred and fifty to about forty names. The decline has been caused by the rise of other schools after the model and precedent of Glade Run more than there are pupils well to sustain. But the country academy and home school have been weakened more than by this cause by the policy of the state in subsidizing what are called normal schools for the preparation of teachers for the public schools, a policy yet on trial and of doubtful success so far as all the objects of a literary and moral education are involved. It has yet to be shown, if it ever can be shown, that the teachers of the rising citizens of a Christian republic can be more fitly trained in large companies necessarily segregated, largely from the sympathies of home life, in institutions which Jews, papists, infidels, agnostics, etc., claim equal rights to control with believers in the moral truth of the Bible as the only sure basis of good government, than in the home school, beside the home church, surrounded by the homes of the pupils. These home schools are in truth the natural art-training schools where the pupils daily see the practical operations of the farmer, mechanic, merchant and other callings in life and of the housekeeper, a profession equal to any other in educating the future citizens of a Christian republic.

This school was founded to promote Christian not sectarian education. Its doors have always been open to all who desired to prepare for usefulness in life. No sectarian test was ever demanded of teacher or pupil. The Bible has always been used as a text book to train the mind and the heart.

It was the first school of its kind in a large region to open its classes to young ladies on equal standing with young men. Their

record here and elsewhere has proved that what was at first by many regarded as the according of a doubtful privilege, was only a natural right.

Any institution might be congratulated by its friends on the progress and attainments in scholarship and eminence in usefulness of its pupils. As examples; of one lady missionary to the Freedmen, Mrs. S. J. Neal, it has been said by the Secretary, "she has renovated a whole county." Another, Miss Jennie Anderson, has been one of the most courageous, cheerful and persevering missionary ladies in China. Not a few who are wives of home missionaries are bearing with noble self-denial their end of the yoke. Others as teachers, and as wives and mothers at home, each in her sphere, by true consecration to her work are showing their capability to fill their places well, which, after all, is the highest eminence in life.

BUILDINGS.

The institution of learning is more in the teachers and the scholars than in boards, or brick, or stones, or endowments. Yet all these are needful and very helpful. The first two years the Glade Run Church was the school room. In 1853, a substantial frame building, 28 by 30 feet, ceiling 12 feet high, plastered, with belfry and bell, was erected, and is still used for recitations. In 1863, an addition of fifteen feet was built adjoining the west square and divided into two recitation rooms.

The building funds were raised by subscription, in the neighborhood of the academy principally. The main building probably cost not more than five to six hundred dollars. Laborers' wages and building materials were cheap at that time. W. M. Findley was the contractor. The addition cost near four hundred dollars. This is the school building of this day.

In 1858, the trustees of Glade Run church purchased and completed at an expense of about twelve hundred dollars a large boarding house for young ladies. In this house there have always been convenient and cheap facilities for self-boarding. It is by written transfer set over to the trustees of the academy "as long as it shall be used for school purposes." It contains twelve rooms besides kitchen, dining room and parlor.

The trustees built a "club house" in 1865 in which disabled soldiers obtained rent of rooms free. The building is thirty by forty feet, two stories, and plastered, containing eight rooms for students, and two rooms, besides kitchen and dining room, for the family managing the club. The cost was about one thousand dollars, a liberal part of which was contributed by good friends in Kittanning, and in Concord church. The builder was Capt. J. R. McAfoos. It stands on a lot of one acre donated by Rev. G. W. Mechlin.

On the same lot stands another house, thirty by twenty-four feet, built by Mr. G. W. Goheen to accommodate students boarding in the club. It is in two stories, with eight rooms furnished with stoves by Mr. Goheen. He afterwards donated it to the trustees. Good boarding and room seldom cost more than two dollars per week. This institution has always greatly aided young people of limited means in obtaining a thorough education.

CHARTER.

In 1864, liberal and perpetual articles of incorporation were granted to the trustees by the court of Armstrong county. This gives the usual power in such cases, authorizing the trustees to hold property, elect principal and teachers, confer academic degrees, use a seal and other powers necessary to conduct the affairs of the institution. The number of trustees is at present limited to thirteen and they are empowered to fill vacancies to keep up the number.

TEXT BOOKS.

The following list of text books used at present may be an interesting relic in the future as denoting the course of study: Henderson's Test Words; Osgood's American Fifth Reader; Brooks' New Normal, Mental, and Raub's Arithmetic; Geography, McNally's New High School and Academy editions; English Grammar, Clark and Reed, and Kellogg, other authors used for reference; Methods of Teaching, Raub; Physiology and Hygiene, Steele; Algebra, Ray's part 1st, and Loomis' Treatise; Geometry, Trigonometry and Surveying, Loomis; Natural Philosophy, Steele; Latin Grammar, First Latin Book and First Greek Book, Harkness; Caesar, Virgil, Horace, Cicero's Orations, Chase and Stuart, or Harkness; Greek Grammar, Hadley or Goodwin; Zenophon's Anabasis, Boise, three books; Homer, and Arnold's Greek and Latin Prose Composition.

Glade Run, January, 1888.

LEECHBURG INSTITUTE.

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BY JAMES F. M'KEE.

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The first session of the Leechburg Institute for both sexes was opened in April, 1853. Chiefly instrumental in the founding of the school were Daniel Zimmerman, Rev. Jacob Zimmerman, Robert Thorn, D. McKee, Mrs. Fitzgerald, Wm. R. Trout, and perhaps some others whose names cannot now be recalled. A. S. Thorn, a student in the Western Theological Seminary, was principal, assisted by Robert Thorn and D. McKee, this arrangement continuing essentially the same until the close of the fall term of 1854, when A. S. Thorn returned to the seminary and D. McKee became principal and continued in charge until 1862.

For several years the school was held in a building belonging to Mrs. Fitzgerald, in Westmoreland county, half a mile southwest of Leechburg, and for a term or two in a room in the Weinel House at Weinel's Cross Roads. During the summer session of 1855, Prof. McKee was assisted by his brother, James F. McKee. Of the assistants during 1856, no information is at hand. The summer session of 1858, W. J. K. Kline, now of Greensburg, was assistant, followed in 1859 by James F. McKee, and in 1860, by A. H. Brown. During these years the attendance was large and the course of instruction was noted for its thoroughness.

Among those in attendance whose names are recalled may be mentioned Revs. James S. Hawk, now deceased, Jacob J. Hawk, T. B. Anderson and J. C. Evans; lawyers G. S. Crosby and M. F. Leason, and Dr. J. C. Wilson. As we are forced to rely upon memory in these matters, we doubtless omit names that should appear.

In 1861-2, owing to the hearty response of the students to the call of our country for soldiers, the attendance was not so large. In this connection it may be stated that of thirty-eight names of males in attendance during the summer of 1859, fourteen became soldiers, few, if any, of the others being eligible to military service.

In 1858, a new building having been erected in Leechburg, the school was continued in it until 1862, when, for reasons with which we are not familiar, the Academy building was sold at sheriff's sale and bought by the Presbyterians.

Up to this time the school had been distinctly Union, but supported principally by the Presbyterians and Lutherans. The latter now erected a building which, as the "old academy," has been familiar to all dwellers in Leechburg and vicinity, and which, in 1887, was removed to give place to the new Hebron Lutheran church. The Presbyterian Academy building after being used for a time as a dwelling house, was burned about ten years ago.

Of the Lutheran Academy, Prof. D. McKee continued as principal until 1867. After this it was open several terms, but not continuously, being taught by Rev. A. W. McCullough, Messrs. Robert and William McCaslin, Mr. W. T. Garroway and others. Mr. McKee has been for many years a professor in Theil College, Greenville, Pa.

In the school under the control of the Presbyterians during the winter of 1862, Rev. J. E. Caruthers, pastor of the Presbyterian church, taught the languages and Miss Martha Foley taught the other branches, and had the actual control of the school. In the spring of 1863, T. A. McCurdy, now Dr. McCurdy, president of Macalester College, took charge, assisted by Miss Foley, and Miss Lizzie Woodend as music teacher. During the following winter, S. A. McClung, now a lawyer in Pittsburgh, Pa., had charge, and in the summer of 1864, Mr., now Rev. Virgil G. Sheely, was in charge, Miss Foley being still assistant, and Miss Annie Martin being teacher of music. During the winter following, 1864-5, so far as we can learn, Mr. Caruthers and Miss Foley were again in charge. In the summer of 1865, George W. Riggle, a student from the Western Theological Seminary, was in charge. He is now a Presbyterian minister. Mr. J. G. D. Findley, since a lawyer in Freeport and now deceased, took charge in the fall of 1865, and remained in control till the spring of 1868, when W. J. Bollman

(now Rev. and college professor), took charge, assisted by Miss Lida Brown, (now Mrs. Rev. T. B. Anderson). During the winter of 1868-9, Miss Brown had charge, and in the spring, Mr., now Rev., T. B. Anderson became principal for the summer session, and with this session the existence of the school may be said to have closed.

Owing to the impossibility of obtaining official statistics we have been largely dependent upon memory and the assistance of friends, hence there are doubtless many things overlooked which would have added to the interest of the story, and there may possibly be a few slight inaccuracies, but we think it will be found substantially correct.

Although of such brief existence this school was of incalculable benefit to the community, and it is a cause of deepest regret that with such a record and with such promise for the future, it should so soon have closed its career.

The roll for the summer term of 1859, which is still extant, shows an attendance of thirty-eight males and twenty females.

INDIANA CLASSICAL SCHOOL.

BY REV. A. M'ELWAIN, D. D.

A school was greatly needed in the borough of Indiana, to give instruction in the higher branches to young men and boys preparing for college, or looking forward to some of the professions. To answer this demand the old Academy was reopened, November 7, 1855, by Rev. Andrew McElwain, A. M., as principal, and Silas M. Clark, A. M., W. P. Moore and James A. Ewing, at different times as teachers. This school was sustained successfully for about two or three years, and was introductory to the subsequent developments.

SALTSBURG ACADEMY OR MEMORIAL INSTITUTE.

BY MRS. ELLEN M. LAIRD.

"How empty learning, and how vain is art,
But as it mends the life, and guides the heart."

The winter of 1851, a bevy of friends met at a social entertainment. Education being one of the topics discussed, the conversation drifted into the great necessity there was for a more liberal education for the youth of Saltsburg and vicinity than could be acquired under the public school system of that time. It was suggested that a select school of a mixed character might in some measure obviate the difficulty. This suggestion assumed tangible form in May following, when a select school was commenced in the basement of the old Presbyterian church, golden link between the past and present, the birth-place of many souls. The late Rev. W. W. Woodend, D. D., (the invincible in whatever he undertook), was chosen principal, and Prof. J. W. Winters, A. B., assistant teacher. Mr. Winters left at the close of the summer term to enter the theological seminary, and Mr. John White (now in the ministry) filled the vacancy during the winter term, the school having been removed to the public school building.

This school proved the nucleus of the Saltsburg Academy. While the patrons of education were musing "the fire burned." Without delay money was subscribed, ground procured, and in a brief time the building was completed under the skilful management of the contractor, the late Major S. S. Jamison, a gentleman of "ye olden time," whose public spirit and energy forbade him

ever being caught among the drift, but always paddling his life-boat on the crest of the wave, and would never yield to the cry, "Hold, enough," at the nod of any "Macduff." He was gathered at a "full age like as a shock of corn cometh in, in his season." His eldest son, Col. Benton K. Jamison, who is quite extensively known in business circles, was then but a lad and he and his brothers, John C. and Samuel S. strengthened their muscles by wheeling the brick, and were afterwards enrolled among the students of the Academy.

The building contained two ample apartments, one on the first floor to be used for the male department and a similar one on the second floor for a female seminary. Besides there were recitation and music rooms, library, in a word, all the necessary appointments for a first class Academy where young men could be prepared for college, and young ladies complete the prescribed curriculum as found in the most approved female seminaries. Degrees were conferred when the course was completed.

In the spring of 1852 the Academy was formally opened, the Rev. W. D. Moore, now a prominent lawyer at the Allegheny County Bar, delivering the address. The late Rev. W. W. Woodend, D. D., principal and teacher of the classics, was assisted by Prof. W. Lyons in the male department, and by Miss Amanda Christy, graduate of Washington Female Seminary, in the Seminary department; music on piano and guitar included. The semi-annual examination and exhibition were held at the conclusion of the summer term. Miss Amanda Christy, realizing, "It is not good that the 'woman' should be alone," became the wife of Prof. John A. Brown, A. B., now the Rev. J. A. Brown, of Arvilla, Dakota. At the commencement of the winter term they conjointly took charge of the Academy. Assistants, Mr. B. L. Sibbett, of Shippensburg, and Miss Mary B. Christy, graduate of Washington Female Seminary; Mrs. A. C. Brown, teacher of instrumental music, Mr. B. F. Coe, vocal music, and Mr. F. W. Merrin, drawing and painting. Mr. Sibbett withdrew at the close of the winter term, and the vacancy was filled by Mr. A. J. Elliott, A. B., a candidate for the ministry, who, during the summer, fell a prey to dysentery. The stern messenger entered his chamber in the academy building and revoked his ministerial call, and he was called into the presence-chamber of the King of Glory. Mr. A. S. Marshall, A. B., now in the ministry, succeeded him.

The first catalogue was printed in 1853, and enrolled 113 students, and contained the names of the original Board of Trustees, viz: William Stewart, President; John F. Kirkpatrick, Secretary; James B. Porter, Treasurer; Adam Robinson, James W. Robinson, John M. Marshall, Rev. W. W. Woodend and John McFarland, M. D."

Prior to this period, the Union Literary Society had been organized by the gentlemen, and the Resh Literary Society by the ladies. These societies proved important adjuncts, cultivating a taste for composition and declamation, (sources of improvement too often the student's great aversion), which imparted interest to the exhibitions.

J. M. Kirkpatrick, Esq., now ex-Judge of Allegheny county, delivered the address before the Union Literary Society at the first annual exhibition, September 30, 1852; subject, "Youth Time in Life," an address worthy the author and the occasion. When he would point his youthful auditory to the foot prints of the great men whose names are written in the "Book of the Deathless," he did not conduct them along flowery paths, nor rest them in Eden bowers. But he led them into life's rugged highway, that civic battlefield, where "to do and to dare" courage must be the watchword, where many in youth time fall *hors-de-combat*, and, like Milton's "fallen cherub," fall to rise no more.

An interesting performance at an exhibition was the Biblical dialogue between Goliath of Gath and David, the stripling Shepherd boy. The late Rev. Henry White, then a student, figured as Goliath, and Mr. David L. Robinson, yet in the vigor of life, personated the youthful David, both fine specimens of their ancient prototypes. This far away scene was so uniquely reproduced that it was indeed an object lesson for the audience, teaching that "God hath chosen the weak things of the world to confound the things which are mighty," "that no flesh should glory in his presence."

In process of time these societies took advantage of the "art preservative," and had their literary productions printed in pamphlet form. The Resh Literary Society edited one entitled, "Gathered Leaves;" after the societies were consolidated they edited "The Literary Illuminator," and the "Regulator." These spicy little pamphlets contain interesting school history, but we have not space for extracts. The pages of the "Gathered Leaves" were illuminat-

ed by scintillations of thought which evinced a "Regulator" at the helm. Miss Martha A. McIlwain, first editress of the "Gathered Leaves," soon after graduating, was plucked like the early flower when the dew of youth was yet upon her brow, and she now beholds the "tree of life whose leaves wither never." Second editress, Miss Kate Kirkpatrick, daughter of the late Rev. David Kirkpatrick, D. D., and consort of the Rev. Mr. David Pollock, U. P. minister, was fatally burned, and through this baptism of fire the young wife and mother passed into her reward.

"Her life was as a sacred stream,
In whose calm depth the beautiful and pure
Alone are mirrored."

Miss Mary E. Brown, editress of the "Illuminator," soon after marriage with Mr. D. Highberger, "fell on sleep,"

"A gentle wafting to immortal life."

Prof. John A. Brown and lady, with their assistants, resigned in 1855, to enter upon their life work. The Rev. A. S. Marshall and Miss Mary B. Christy were united in wedlock. These teachers were succeeded by Prof. James H. Stokes, A. M., Miss Mary J. Dunlap, a graduate of Steubenville Female Seminary, and Miss Mary P. Lowry. Miss Anna McDowell taught the music, vocal and instrumental; Miss Martha J. Stewart, drawing and painting.

During the winter of 1856, whilst these teachers conducted the school, the Spirit's power was visible in the community, the churches were revived and the students were also participants of this heavenly unction. Many, especially in the Seminary, professed Christ, and can revert to this revival season in the Saltsburg Academy, as their halcyon days. Miss Mary J. Dunlap, a lady of very pronounced Christian character, spent much of her time in prayer and pious conversation with her scholars. "A prayer meeting was organized which continued throughout the session." Not long after, "wearisome nights" were her appointment; the conflict over, she now walks "By living streams among the trees of life." Some of those young converts have also crossed the "Bridge of Death," and may be among the stars that adorn her heavenly crown.

These teachers, with the worthy principal, the late Rev. W. W. Woodend, D. D., resigned about 1857. Prof. J. H. Stokes and Miss Anna McDowell were united in marriage and took charge of a school in Nashville, Tenn.

Prof. Danna assumed the principalship, with Miss Nannie McJunkin, a graduate of the institution, as his assistant, and Miss Danna music teacher. The Professor and his daughter remained during the summer term and the vacancy was filled by Professor George W. Chalfant, A. B., and Miss Sarah E. Moore, a graduate of the institution, teacher of vocal and instrumental music. Miss N. McJunkin retired at the close of the winter term, and was succeeded by Miss Rebekah F. Lloyd, a graduate of Washington Female Seminary, who taught throughout the summer term. Miss Maria J. Robinson, a graduate of the institution, was the next assistant, and Miss S. E. Moore resigning, she also conducted the music.

The eighth anniversary of the Union Literary Society occurred at this period. The following question for debate is found on the programs, viz: "Are all mankind descended from one pair?" Affirm, J. K. Warren; deny, J. E. Lapsley. It would doubtless be interesting could the negative argument be reproduced, that we might learn how the student three decades ago would discuss this knotty question. If all mankind are not descended from one pair, from whom, or from whence did they come; would seem to be a poser in view of the long established theory. Perhaps this youthful debater was not confined to one lost link in his chain of argument, and succeeded in convincing the audience that Adam and Eve had many coevals with whom to divide the honor. True, the student of divinity was then taught that it was more important for "Adam's lost race" to consider whither they are going than to spend precious time studying absurd theories in regard to the origin of the race, since the Bible accepted dogma has long been considered sufficiently authentic.

The last named teachers resigned and ere long bridal robes gave the clew. Professor G. W. Chalfant and Miss Sarah E. Moore were married in 1859. After completing his theological course, he entered upon the responsible duties of the ministry, his present charge being Park Avenue church, East End, Pittsburgh. Two of their "love knots," Rev. William P. Chalfant and Rev. Francis H. Chalfant are at present missionaries to China. Miss Marie J. Robinson found her affinity in Mr. David Galbraith, a prominent railroad official.

Prof. J. Williams, wife and daughter, conducted the Academy

for two years. Prof. A. S. Foster, A. B., and assistants, one year. He left to complete the theological course, and is at present settled at Pipe Stone, Minn.

Mr. Albert H. Brown, A. B., taught one term, and entered Princeton Theological Seminary. Ere long lung trouble developed and he was brought home an invalid. Medical skill and the kind ministration of loved ones could not stay the ravages of that fatal disease which plucks its choicest flowers from the garden of youth. Even death did not mar his manly beauty, but he seemed

"Like one who wraps the drapery of his couch,
About him and lies down to pleasant dreams."

Prof. J. M. Foster, A. M., was elected principal of the Academy in 1864, and remained three years, assisted by Miss Kate J. Moore, a graduate of the institution. Miss Mary J. Williams was music teacher the first year, Miss Augusta Potts and Miss Lida Lane, the second, and Miss Emma J. Ogden, the third, afterwards a medical missionary to India, under the care of the M. E. church until, health failing, she returned to her native land. During these years a destiny was shaping and eventually the Gordian knot was tied which bound Prof. J. M. Foster and Miss Kate J. Moore "in the bundle of" wedded "life."

It will doubtless be apparent to the reader of this part of our history that the Academy has been under a cloud, the frequent change of teachers, want of patronage, etc. Ah, yes, that portentous war cloud had burst upon our beloved land. The young men had responded to their country's call and had gone to the front, had exchanged the quietude of the school room for the din of battle and the clash of arms. The daughters were needed to abide "by the stuff" and often with their deft hands to scrape the lint and prepare the delicacies for our disabled soldiery. These students went but returned no more to classic halls. Some fill unknown graves, the bones of others have bleached where no tear-bedimmed eye ever beheld them; yet they have not been "unwept, unhonored, and unsung," by their grateful countrymen.

One of the first students merits special notice in this history. His farewell to loved ones was final. The parental hearts grew faint with waiting and their eyes grew dim with watching, yet no tidings came and they "died without the sight." The following inscription is found on the family monument in Edgewood cemetery:—

"In memoriam, B. Foster Robinson, Co. I, Eleventh Regiment, Pennsylvania Volunteers. Born, July 10, 1842; enlisted August 28, 1861; wounded and prisoner at battle of Bull Run, Va., August 30, 1862. Wounded and missing at battle of Fredericksburg, Va., December 13, 1862. "He rests where he wearied, and lies where he fell."

The spring of 1867, the trustees of the Academy were seeking for a competent person to conduct the institution. Prof. S. B. Mercer, A. M., of Uniontown, Fayette county, being recommended as a successful educator, through the influence of Prof. J. M. Foster and the late Rev. W. W. Woodend, D. D., his services were procured. At the April term he assumed the principalship of the Academy. His first assistant, Miss Hattie Hughes, daughter of the late Rev. Watson Hughes, of fragrant memory, remained one term and was succeeded by Miss Sarah M. Alexander, daughter of the late Rev. James A. Alexander, D. D., who assisted in the various departments. Gifted with a voice of unusual volume and culture, and kindly leading in the songs of the sanctuary, she was an important factor in that delightful part of divine worship. She remained several sessions. Soon after her retirement orange blossoms were in order, and she was united in marriage with Mr. Daniel Rhea, an elder in the Presbyterian church,—a man whose exemplary Christian life is his best eulogy. Miss Frances Lester filled the vacancy for two years and having a superior musical education, she proved a successful teacher. She too followed the path so often trodden by teachers and pupils, in the annals of our history, and formed a marital relation with Mr. Thomas M. Robinson, then a prosperous business man.

During these years the Academy resumed much of its former prosperity; the adverse circumstances with which some of the teachers had to contend, had disappeared. Peace and prosperity again spread their dove-like wings over our goodly land, and the youth sought the halls of learning. Prof. S. B. Mercer resigned in 1870, to return after the Academy will have received a new name.

While this institution maintained the Seminary department, six classes of young ladies graduated and left, better qualified to act well their part on the world's wide theatre. Some of them passed through the vale in youth's bright morn, when life's voyage seemed but a pleasure trip in a fairy boat race over a—

"Sunlit sea with a flowing tide."

MEMORIAL INSTITUTE.

At this epoch in the history we present to the reader the Memorial Institute. Though the name be changed the theme is not.

After the Presbyterian reunion in 1869, the General Assembly having decided to raise a memorial fund of five million dollars, Theological Seminaries, Colleges, etc., were designated as acceptable objects for offerings, when chartered, and donated as property to the Presbyterian church. In accordance with this ruling the Presbyterian congregation of Saltsburg purchased the Saltsburg Academy and appurtenances.

Several hundred dollars were subscribed to repair and refurnish the building. The late Rev. W. W. Woodend, D. D., superintending the work, the building and grounds were put in proper order, pastor and people desiring to present a clean offering unto the Lord.

On motion of Mr. William I. Sterett, it was resolved that a public meeting be called, April 3, 1871, for the dedication of the Memorial building. At this time the name was changed to the *Memorial Institute*, the Rev. George P. Hays, D. D., delivering the dedicatory sermon. Gifted with rare descriptive powers, he portrayed in a graphic manner, the dedication of that grandest of temples projected by the "sweet singer of Israel," and completed by King Solomon. Having donned its new dress, with new name and charter, the Institute was donated as part of the Saltsburg Presbyterian congregation's memorial offering.

"Honor to whom honor is due." When this change was being made some of the original stockholders, who were not members of the Presbyterian church, voluntarily transferred their stock, in whole or in part, to the committee having the business in charge. One of these gentlemen, Mr. Hail Clark, is yet a prominent citizen of Saltsburg, and one of the former trustees of the Academy. The Institute is now church property in care of the trustees, with a board of managers, elected by the congregation.

Public worship was held in the Memorial Institute while the new Presbyterian church was being built. Happy day, when there was but one step between pastor and people; no pew owners, nor

high backed seats to intercept the flow of brotherly love ! A communism where all were on a level. We did seem like "one family of the living God."

"Sweet the moments rich in blessing,
Which before the cross are spent."

Oh! that the time might come to all our churches when less money would be spent on lofty spires, and needless church trappings and the pulpits be endowed that free pews and "free grace" might prove the twin graces which would "beguile" the multitudes to the sanctuary!

The late Rev. W. W. Woodend, D. D., was chosen principal of the Memorial Institute, in 1871. By his untiring zeal for the prosperity of this institution it may be said that his "hand laid the foundation," and placed the cap-stone, and over it "he kept both watch and ward."

Dr. F. H. Dow and lady were the first teachers having charge of the institute, impaired health having compelled his resignation. Miss Olie Whigam, music teacher, also retired, and Prof. R. H. Howey and lady filled the vacancy until he left to complete the Theological course, after which he went west, and is at present superintendent of Public Instruction at Helena, Montana.

Prof. S. B. Mercer, A. M., like Cincinnatus, left the plough and took charge of the Institute till 1875, when he resigned and Mr. R. E. Anderson, A. B., taught during the summer term, entered the Theological Seminary, and Mr. G. C. McJunkin, A. B., succeeded him. Prof. W. I. Alexander, A. M., leased the Institute, but retired to assume the principalship of the Beaver public school. Miss Sarah L. McGee from Geneseo, New York, a lady of superior endowments, conducted the school for a time, but left to take charge of a select school in Allegheny City. Prof. J. H. Elwood, A. B. succeeded her and on his retirement Prof. S. B. Mercer, A. M., again stepped to the front and conducted the institution till 1886, when he resigned to be seen no more on the historic page of the Memorial Institute, having become a "Knight of the Quill," and editor of the Saltsburg Press. Professors E. L. Earhart, A. B., of Greenville, and E. B. Earhart, A. B., of Saltsburg, conducted the school consecutively for a period.

The teachers latterly have not had a permanent connection with this institution, not for want of proper qualification, but the Institute

has had two powerful rivals in our greatly improved public school system, and in the State Normal Schools. The managers have secured the service of Prof. J. M. Foster, A. M., a former principal, who has opened the Institute with flattering prospects. May his return after twenty years of successful educational work elsewhere bring back to this institution at least a measure of its former prosperity and usefulness.

By this resume of the Saltsburg Academy, or Memorial Institute, would space permit us to record all the facts collected, it would be apparent that it has been a public benefactor. The students have received both a Christian and a secular education within its halls. Many youth who had not the means at command to go abroad have received an education in this home institution, which has qualified them to fill important positions to which they could not have attained without it. The literary spark here kindled has been fanned into a flame at the College, and the Theological Seminary, so that many of its students are found in all the learned professions; yea, some of them have told and are telling at home and in distant lands the "old, old story, of Jesus and His love."

Should *Ichabod* be written of the Memorial Institute, and it, (for reasons already assigned), be found among the wrecks of the nineteenth century, its honorable alumni need not blush for their *Alma mater*.

There is yet a significant item which has been reserved until near the close of the history, namely, that John McFarland, M. D., is the only surviving member of the original board of trustees, and is at present one of the managers of the Memorial Institute with unabated interest. Increasing infirmity has compelled his retirement from the active duties of the profession to which he has added lustre not only by his skill, but by a dignified deportment, which has characterized his long and useful life. He is standing just between the hither and the thither shore, and must soon follow his compeers, guided by that star which lighteth to a happier land.

The wreathing of the ring flower with the amaranth has marked the pages of our history. The chime of wedding bells has been heard as teachers and pupils in the union of hearts, came, twain by twain—

"Like kindred drops to mingle into one."

Many homes have been established and beautiful would be the frontispiece for this history could the skillful artist follow them to "Sweet Home," and find there the Angel of Peace, the umpire at the fireside, saying to every discordant element, "Peace be still."

"There is a reaper whose name is death,
And with his sickle keen;
He reaps the bearded grain at a breath,
And flowers that grow between."

Another sound has fallen on the ear, sad and low,—the death "knell," the funeral march to the City of the Dead. At the roll call of 1888, we listen in vain for many familiar voices, the "bearded grain" and the "flowers" in their bloom have been cut down by the great "Reaper" from among the co-workers and students of the Saltsburg Academy, or Memorial Institute, with whom we "took sweet counsel" in the by gone.

Where are they! Echo answers where the silence of death reigns, foreboding aennihilation.

"Sad cure; for who would lose though full of pain, this intellectual being?"

But hark a moment, and a voice is heard over the great "Profound," reassuring us that their sleep is not eternal,—

"I am the resurrection and the life."

The surviving alumni have not found the "Fountain of Immortal Youth," that dream of the enthusiast. They too must soon join that class of valedictorians, who have bid farewell to classmates and to all sublunary things, and have been advanced to that highest of all schools, where the "Rabboni" is He in whom is centered all knowledge, where the curriculum consists of but one Theme and Angels are yet freshmen contemplating that wonderful mystery, "God manifest in the flesh."

"When in this vale of years we backward look,
And miss such numbers, numbers too of such,
Firmer in health, and greener in their age,
And stricter on their guard, and fitter far
To play life's subtle game, we scarce believe
We still survive."

SLATE LICK CLASSICAL INSTITUTE.



BY PROF. J. SHIELDS BROWN.



A goodly number of persons in the neighborhood being desirous of pursuing courses of study in languages and other higher branches, an effort was made by persons interested to start a select school in the spring of 1865. The effort proved successful and Mr. David S. Tappan, then a student in the Western Theological Seminary, was secured to take charge of it for the summer. Rev. D. H. Sloan, then teaching in Dunlap's Creek Academy, Fayette county, Pa., urged the enterprise upon the attention of those interested, drew up the subscription paper, which was carried around by his sister, M. Lizzie Sloan, and Robert McCaslin, and when the names of over thirty were secured, went to the seminary and engaged the teacher. Mr. Tappan was a very efficient and popular teacher, and under him the school made a very promising beginning. During his term it was familiarly known as the "Tappan Institute." With a D. D. added to his name, Mr. Tappan is now pastor of the Presbyterian church, Mt. Pleasant, Iowa. He is also Stated Clerk of the Synod of Iowa. He resumed his studies at the seminary in the fall, and the school, during the winter term, was in charge of Mr. Charles W. Miller. Mr. Miller shortly after became and still remains a minister of the gospel in connection with the M. E. Church.

The success of the school thus far being encouraging to those interested in it, a public meeting was held about the middle of April, 1866, to take action looking to its successful continuance, and a plan of organization was reported by a committee and

adopted. At this time the name "Slate Lick Classical Institute" by which the school has since been known was adopted, and a board of trustees was elected. The new teacher, Mr. Hugh W. Parks, was present, and such was the spirit of the meeting that the friends of the infant enterprise felt greatly encouraged. Mr. Parks remained but a single term, returning to the Western Theological Seminary in the fall. He is now pastor of the Presbyterian church at Hopedale, Ohio.

Mr. D. H. Sloan, having resigned the principalship of Dunlap's Creek Academy and located at Slate Lick, was invited to take charge of the institute. He did so, beginning his term of service in November, 1866, and continuing for eleven successive terms, or until the spring of 1872. During these six years, the attendance of students, especially at summer terms, was very encouraging, and a considerable number of young men were prepared for college. Mr. Sloan, at this time a licentiate, being called to take charge of the Presbyterian church at Leechburg, resigned. Of this church he is still pastor.

Mr. Robert McCaslin, now pastor of the Presbyterian church, Arkansas City, Kansas, was in charge during the summer of 1872. After this no teacher was obtained until the spring of 1874, when Mr. J. C. Dinsmore took charge and remained three terms. While engaged as a druggist at Enon Valley, Pa., his death occurred, November 21, 1883.

During the summer of 1876, Mr. John S. Plumer, now pastor of Hazlewood Presbyterian church, Pittsburgh, was in charge, the term being finished by Mr. Calvin Rayburn, now attorney at law, Kittanning. No other teacher was obtained until the spring of 1880, when Mr. Leslie E. Hawk, now pastor of the U. P. church at Pepacton, N. Y., was in charge of a summer term. In 1881, Rev. L. McCampbell, then and now pastor of the U. P. church at Slate Lick, took charge of the school and continued for four terms, two years in all. For the summer terms of 1883-4-5, Mr. G. E. Carnahan, now a minister of the U. P. church, was in charge. He was succeeded in 1886 by Mr. J. C. Pickens, and in 1887 by Mr. A. W. McClurkan and Mr. J. S. Hill, the two latter together teaching a term of five months.

This school has done its work under circumstances, in several respects, disadvantageous. One of the chief of these has been the

want of a permanent and suitable building. The exercises of the school were held in the old Presbyterian church from 1865 to 1869 inclusive. Also, in 1870, until the time of its removal about July, and then to the end of the term in the unfinished audience room of the new church. During the winter term of 1870-71 it was held in the old residence of Mr. James Brown. During the summer term of 1871 and for several years after, it was held in the house built by Mr. George B. Sloan and given to the school for its use without compensation, except part of the time in the way of a small rent paid by students occupying rooms in the building. During later years the basement of the Presbyterian church has been occupied. To Mr. Geo. B. Sloan much of the credit of the enterprise during its earlier years is due. He was always in sympathy with the objects of the school and always ready and willing to co-operate in all practical ways. Rev. T. C. Anderson, at that time pastor of the Presbyterian church, James Rayburn, Esq., David and Robert McCaslin, A. F. Boyd, and the family of James Brown were among the more active promoters of this school enterprise in the time of its infancy. There has been no board of trustees since about 1876.

The whole number of students who have enjoyed the advantages of Slate Lick Classical Institute approximates 1,000, and it has representatives in almost every honorable profession and vocation. At least ten of the number have been engaged at different times as teachers, while the former, mechanic and merchant are to-day doing better work on account of the training received therein.

Well may the projectors of the S. L. C. I. look back over its past history and feel that a good work has been accomplished.

BLAIRSVILLE LADIES' SEMINARY.



This school is not within the bounds of Kittanning Presbytery, but is close upon its borders. It draws a considerable portion of its support from this Presbytery, and is mentioned here as helping to complete the exhibit of the varied local educational facilities enjoyed by this region. It was founded in 1851 by Rev. Geo. Hill, D. D., pastor of Blairsville Presbyterian church. The catalogue for 1887 shows a Faculty of ten persons, and students in attendance to the number of sixty-four. The building is most eligibly situated in the town of Blairsville, is 44 by 160 feet, three stories high, and is heated throughout by steam. Its curriculum is up to the highest standard of similar institutions. It has had as principals Rev. Geo. Hill, D. D., Rev. S. H. Shepley, Mrs. P. P. Shepley, Rev. J. R. Hughes, Prof. J. Jewett Parks, Miss Mary A. Homans, and the present principal, Rev. T. R. Ewing, D. D. Its graduates number about 250.

OTHER SCHOOLS.



Dayton Soldier's Orphan School. This school was founded by a joint stock company and opened in 1866. It was thirty-five acres of land on which are erected three large frame buildings with a capacity for 225 students. Its principals have been Rev. T. M. Elder, Rev. J. E. Dodds, Prof. Hugh McCandless, and since the death of the last, his daughter, Mrs. Ambrose. Among the chief assistants have been J. P. Barbor, G. W. Innes, W. McKier-shan, A. T. Ormond and M. L. Thounhurst. It has generally had 200 pupils or more in attendance at a time. When Governor Pattison visited the school in 1885, he reported the management as characterized by "conscious intelligence." The chief buildings were burned early in 1888, and the pupils distributed among other schools.

Dayton Union Academy. This school was established in 1852, its chief supporters being United Presbyterians and Methodists. This school and the Glade Run Academy are only a mile apart. It is still in operation, having had as principal teachers, Rev. John A. Campbell, Rev. D. K. Duff, David Love, D. W. Lawson, and others.

Doaneville Seminary. In the year 1837 there was established at Kittanning, under Episcopalian auspices, a seminary for young ladies under the name above given, of which Rev. B. B. Killickely was principal, who was succeeded in 1839 by Mrs. Warren. In 1849, the first principal returned and the name of the school was changed to "Minnesota Point Seminary." In 1855 it reported 160 pupils. For a time it was in charge of Revs. Hall and Carter. In 1863 the first principal again returned and changed the name of the school to "Glen Mary Hall." It continued under various principals until about 1868.

Elderton Academy. This school was founded in 1865, chiefly under United Presbyterian auspices. During most of the time until 1876, it was in charge of Rev. Byron Porter, pastor of the U. P. church at Elderton. As principal he was very successful, the enrollment of students one year reaching eighty. Since Mr. Porter's death it has been in charge of his daughter, Mrs. Smith, Mr. Duncan and Mr. J. H. Cooper. Among those who have been its students are ten or more ministers, seven physicians, five dentists, four lawyers, one college professor and one county superintendent of public schools.

Freeport Academy. Some time previous to 1850, Rev. Wm. Galbraith, a minister of the U. P. Church, started in Freeport a classical school which he conducted with encouraging success for a number of years. Other teachers were M. H. Ryerson and Thomas Magill. For many years past this school has not been in operation. But for three or four years past a school of similar character has been conducted by Rev. H. K. Shanor, pastor of the General Council Lutheran church there.

Greenville Academy. (By Rev. B. S. Sloan.) The school at Greenville was a regularly organized Academy. It was founded as a union enterprise in 1877, with Thomas McMullen, M. D., Wm. Fair, Giles Stephens and Wm. Evans as trustees.

The first principal teacher was Wm. T. Garroway, now a Presbyterian minister who remained two years. He was succeeded for one term of five months by John P. Hearst, now a Presbyterian minister and a missionary to Siam. The third teacher was Rev. A. W. McCullough, a Lutheran minister who remained in charge two and a half years. Under these teachers the school prospered, but more recently it has declined, and is open now in the summer only as a select school. The sessions of the school have been held in the upper room of a large public school building erected in 1876.

Indiana County Normal School. (By Rev. A. McElwain, D. D.) This school held its first session during the month of October, 1855, under the supervision of the county superintendent, Rev. S. P. Bollman, assisted by Prof. J. F. Stoddard, Dr. Calvin Cutter and Profs. C. Walker and R. T. Cornwell.

During the session upwards of one hundred teachers were in attendance, devoting themselves closely to a careful preparation of

their daily recitations, and manifested deep interest in the lectures on the Science and Art of Teaching delivered by Prof. Stoddard, and also in the scientific lectures delivered by other members of the Faculty.

Encouraged by this success, the teachers of the county unanimously requested the superintendent to call another session of the normal school. This was done, and the teachers convened at Indiana, October 1, 1856, with the following result: Faculty, Rev. S. P. Bollman, county superintendent, principal, assisted by Prof. S. A. Terrell, Honesdale, Wayne county, Pa; Prof. J. F. Stoddard, New York; Prof. E. D. B. Porter, Cherry Tree, Indiana county, Pa.; Silas M. Clark, A. M., Prof. Extraordinary; assistant teachers, R. P. Reed, and A. C. Patterson, Indiana, Pa.; A. Getty, Conemaugh, Pa., and J. C. Lininger, West Lebanon, Pa. The female department numbered 51, and the male department, 49 pupils, making a total of 112.

Indiana State Normal School. This school is located at Indiana. It was opened in 1875, and is regarded as one of the most successful institutions of its kind in the State. The building in location, size, style, and appointments is regarded as the finest in the Commonwealth of Pennsylvania. The catalogue for 1887 shows a Faculty of sixteen teachers, L. H. Durling being principal, and an attendance in all departments, scientific, elementary, under-graduate, and model, of 601 students, 229 males and 372 females.

Jacksonville Academy. (By H. B. McIntyre.) Rev. M. H. Wilson, a minister of the U. P. Church, laid the foundation for Jacksonville Academy by teaching two young men in his own residence in the village. These young men were Abraham Lowman and a Mr. Kerr. Acting upon the suggestion thus made, some of the fathers set to work to raise a stock company to erect a building and start an academy. This was accomplished in the fall of 1849, when a board of trustees was chosen to watch over and further the interests of the young institution. These trustees were Samuel G. Miller, John McCurdy, Wm. Robinson, Geo. S. Lowman, Wm. McFarland, Samuel McCartney, of whom the last named is the only one now living.

The principals of this Academy in succession were as follows: Rev. M. H. Wilson, five years; Rev. J. M. Jamison, one year;

Rev. M. H. Wilson, four years; Rev. Franklin Orr, two years; W. A. Leggett, A. B., one year; H. B. McIntyre, A. B., one year; Prof. Robb, one year; Rev. Samuel Hood, one year. The term of the last named closed with the year 1867. By this time institutions of like grade had sprung up all over the land, and almost every village had its select school, and as a consequence the academy ceased to be self-sustaining. Some time afterwards the building was sold by the trustees to the school directors of the borough for a public school house.

This institution was a flourishing one during the greater part of the time of its existence, and sent out to battle for the right some very valuable men. Aided by the labors of the able teachers who were found in it to fill with success and to grace their stations in life, they went out, with characters moulded and minds disciplined, into the various professions and avocations. A very large proportion of them found their way into the gospel ministry, as many, perhaps, as forty, while others are doing good service in other professions and callings. Its bell no longer summons an eager band to their daily portion of classic lore; its name belongs to the list of "the departed;" but it yet lives influentially in the persons of many who once were students within its humble walls.

Kittanning Academy. This school was authorized by act of Assembly, approved April 2, 1821. The trustees first named were Thomas Hamilton, James Monteith, Robert Robinson, Samuel Matthews, David Reynolds and Samuel S. Harrison. Their first meeting was held September 4, 1821. In the fall of 1824, a building was contracted for to be erected at a cost of \$1,130. It was located on the south west corner of the Public Square, in the borough of Kittanning. In February, 1827, Charles G. Snowden was engaged to open the school, his compensation to be \$15 per quarter out of the public money, besides private subscriptions. Other teachers, the exact dates of whose terms of service cannot be given, were Mr. Alex. Shirran, Rev. J. N. Stark, Rev. Joseph Painter, D. D., Rev. E. D. Barrett. About 1863, or 1864, the school ceased its existence. The lots of ground occupied by the school, after several years of litigation reverted to the county, the decision of the lower court to this effect being affirmed by the Supreme Court in October, 1861.

Lambeth College. In 1868 another institution was established at Kittanning, under Episcopalian auspices. An ample charter was obtained and the school was named Lambeth College. For about ten years under competent instructors it held on its way. Lacking buildings and a good financial basis it was not sufficiently self supporting and it passed away.

Rural Valley School. In the year 1845, Rev. James D. Mason opened a school in the Presbyterian church, giving instruction in Latin and Greek as well as other branches. He was succeeded in the work by Rev. Cochran Forbes, and he, in turn, by Mr. John McElroy in a building erected by him on his own premises. Other teachers during a period of twenty-five years past, have been H. C. Fouke, Mr. Talmage, T. R. Ewing, Louis Kimmel, Joseph Beer, L. M. Belden, and others. This school has not been open continuously.

Worthington Academy. In 1852 there was established at Worthington, a school known at first as the "Buffalo Institute." This school was under Lutheran auspices, and earlier teachers were of that denomination, although many of the later ones have been Presbyterians. To about 1857 the principals had been Mr. C. J. Ebrehart, Mr. W. F. Ulery and Rev. A. C. Ehrenfeld. About 1868 the school was revived and has since been in operation most of the time, though usually only with summer terms. The teachers have been L. W. Knipe, E. S. Heany, E. H. Dickinson, D. Crist, D. H. Culp, J. C. R. Ewing, M. Cunningham, J. T. Young, A. C. Good, J. P. Wiley, Newton Donaldson, H. Wallace, J. J. Ralston, J. P. Davis, W. A. Nicholson. Most of these teachers have become ministers of the gospel.

ERRATA.



(History of the Presbytery of Kittanning.)

Page 26, eighteenth line from bottom, date of Rev. W. F. Gibson's ordination, 1877.

Page 28, third line from bottom, for "1885" read 1875.

Page 31, third line from top, for "Wm. W. Woodend" read Franklin Orr.

Page 32, near bottom, reverse dates 1887 and 1886.

Page 35, ninth line from top, for "April 11" read April 10.

Page 39, in caption for "of" read to.

Page 75, eleventh line from bottom, for "Freeport" read Leechburg.

Page 78, eleventh line from bottom, for "1884" read 1874.

Page 86, sixth line from bottom, for "acceptable" read acceptable.

Page 106, twelfth line from bottom, for "Margaret" read Mary.

Page 115, twenty-first line from top, omit "ordained and."

Page 116, first line from top, for "1879" read 1877.

Page 129, fourteenth line from top, for "1885" read 1883.

Page 132, tenth line from bottom, for "1848" read 1858.

Page 132, fourth line from bottom, for "houses" read house.

Page 163, tenth line from bottom, for "1886" read 1876.

Page 172, fourteenth line from top, for "1884" read 1844.

Page 178, first line from top, for "Mt." read West.

Page 180, sixteenth line from top, for "was" read were.

Page 184, fourth line from top, for "1885" read 1855.

Page 189, "The history of Freeport church was largely copied from that prepared by my predecessor, Rev. J. J. Francis, D. D." —T. M. Thompson.

Page 197, fifteenth line from top, for "1887" read 1877.

Page 202, twelfth line from bottom, for "1887" read 1857.

Page 206, eighteenth line from top, for "1855" read 1865.

Page 209, third line from top, for "1867" read 1857.

Page 214, nineteenth line from bottom, for "D. D." read D. L.

Page 215, eighth line from bottom, for "Jas. P." read Jas. R.

Page 235, eleventh line from bottom, for "1888" read 1858.

Page 242, nineteenth line from bottom, for "1858" read 1868.

Page 256, seventeenth line from bottom, for "529" read 259.

Page 266, seventh line from top, after "80" insert W. T. Garroway, 1883.

Page 269, fourth line from top, for "September 13, 1874," read April 10, 1870.

Page 269, fifth line from top, for "Stroup" read Shoup.

Page 269, sixth line from top, for "April 10, 1820," read September 13, 1874.

Page 274, thirteenth line from top, for "1887" read 1877.

Page 288, twelfth line from bottom, for "1828" read 1858.

Page 319, third line from top, after "church" insert, of Cedar Rapids, Iowa, three and a half years; of the First Presbyterian church.

Page 348, tenth line from bottom, for "4" read 14.

Page 394, eighteenth line from top, for "1865" read 1868.

Page 419, sixth line from bottom, after "have" insert, entered the ministry, six the profession of law, four that of medicine, and a large number have.

Page 419, fifth line from bottom, for "former" read farmer.

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